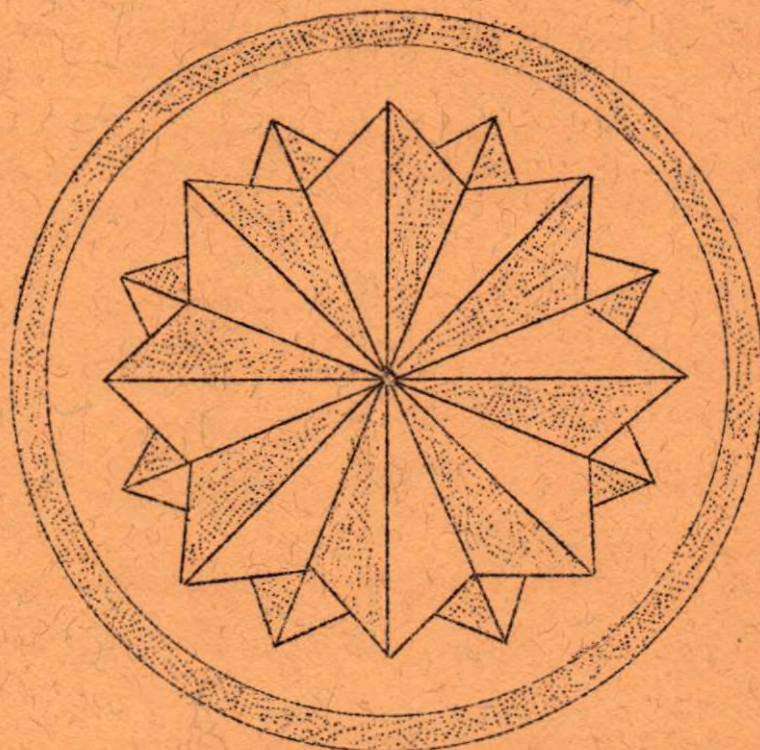


SEANCE MEMORANDA from the

Inner Circle

BSRA NO. 10 - K, Part IV of the 1950
Series of Seances, Previously Unpub-
lished, June 8 thru June 22, 1950



through Mark Probert, medium

A Publication of::

Borderland Sciences Research Associates
Foundation, Inc.

PO Box 548, Vista, Calif.

SEANCE MEMORANDA OF THE

Inner Circle

BSRA NO. 10 - K: UNPUBLISHED SERIES, 1950, Part IV

INTRODUCTION TO PUBLISHED SEANCES
of 1950, by MEADE LAYNE, Director

"These booklets contain reports of trance mediumship only, and are concerned mainly with the opinions of astral people on scientific, philosophical and occult problems. They are printed for informative purposes only and not in the interest of any cult, organization or religious beliefs. Mark Probert is a non-professional trance medium who has received no compensation for some four years of service, apart from donations at a small number of public seances.

"To conserve space and reduce publishing costs, the names of sitters are usually omitted, along with irrelevant conversation and questions which can be easily inferred from the nature of the replies. Replies of the Controls are sometimes condensed but care is taken not to distort their meaning. Except where otherwise specified, all sittings were held in San Diego."

Copies of these and of previous reports may be had from Borderland Sciences Research Associates Foundation, Inc., PO Box 548, Vista, California, 92083. Send 25¢ for complete BSRA publication list.

* * *

CONTROLS IN THE ORDER OF THEIR APPEARANCE

Lao Tse, Yoda di Shi'ite, Thomas Carlyle, Sister Theresa Vandenberg, Ramon Natalli, Noya and Professor Alfred Luntz.

SEANCE DATES

June 8, 1950; June 15, 1950 and June 22, 1950

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SUBJECT REFERENCE INDEX

- Page No.
- Accident-prone, 8, 29
Androgynous, 29
Anthropoids, 41, 42
Astral body, 40
Astral projection, 5
Astrology, 43
Atlantis, 20
Atom, 34, 44, 47, 48
Attraction, 8
- Baby, 22, 25
Baby body, 9
Blind alleys, 6
Blood stream, 39
Breathing, 9, 10
Bulwer-Lytton, 18
- Cancer, 8
Cataclysm, 17, 20, 41, 43
Caverns, 17, 18
Change, 2
Changelings, 41
Chemical rays, 44
Christ, 6, 11, 27, 28, 31, 33
Christian, 5
Christianity, 29, 30, 31
Civilizations, 42
Clairvoyance, 5
Confession, 14
Cyclotron, 44
Cosmic rays, 18, 20, 42
Comets, 19, 42
- Detachment, 33
Devil, 8, 27
Disease, 1, 22, 29, 38
- Education, 3
Elementals, 37, 39, 40, 41
Eruptions, 36
Etheric, 40
Etheric Guardians, 20
- Fear, 2, 8, 9
Flying Saucers, 40
Foo Fire, 40, 41
Fourth dimension, 41
- God, 8, 16, 26, 27, 34, 37, 46
Gods, Gods, 46
Good and Evil, 6
Grand Canyon, 41, 42
- Great White Father, 39
Guilt complex, 27
- Harem, 13
Heaven, 4
Higher Self, 3, 5, 9, 14, 28
Holy Ghost, 13, 14
Hypnosis, 22, 23, 24, 30, 32
- Immunity, 38
Indeterminism, 47, 48
Intelligence, 25, 26
- Karma, 5, 6, 35
Killing time, 21
Koch, 48, 49
Kundalini, 9, 45
- Lesbians, 14
Life, 34
Lincoln, 12
Living Masters, 28
Love, 13, 14, 35, 34, 39
Low Astral, 21
Lymph glands, 38
- Mayans, 17, 18, 19
Meat-eating, 11
Money, 12
Moon spirits, 39
Nature spirits, 37
Nuns, 13
- Pacific mist, 36
Planetary migration, 45
Prenatal, 23, 24
Pressure, 2, 3, 4
Protection, 7
Proton-smashing, 42, 44
Psychic, 8, 9, 22
Psychic shock, 1, 40
- Radiant heat, 44
Reality, 3
Rituals, 28
- Self-realization, 28
Self-reliance, 3
Shakespeare, 45, 48
Sin, 5, 35
- Telepathy, 4, 5
Thought-forms, 45, 46
- Virgin Birth, 28, 29, 32, 33
Women's rights, 12, 13



E YADA DI SHI' ITE

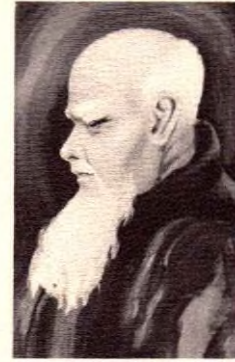
This personality was born in the city of Kaoti (City of Temples) in a civilization called Yuga (Vast Body), or Yu. This civilization consisted of 180 million people and existed a half million years ago. It was located in the Himalayan Mountains. He was taken from his mother as a baby and raised in the temples, to become a Kata (Priest) and later High Priest or Yada. The word really means "Spirit Life": He was therefore one of the heads of a mystical order called "Shi Ite".

The "Yu" civilization had been founded by a man named Na Sep Ni Ha, meaning the seventh son of a family named "Ha". E Yada was killed in a violent quake that completely destroyed the civilization along with eighty million of its inhabitants. E Yada was about thirty-four when he died and the "Yu" civilization one thousand and twenty-four when it died.



PROFESSOR ALFRED LUNTZ

This personality was born in 1812 and died in 1893. He was a clergyman for the High Episcopal Church of England. He was of English and German parentage and was born in North London. Graduated from the Eton School for Boys at the age of seventeen. He worked in his father's law firm in Hanover, Germany, until he was twenty. Attended Heidelberg where he took a course in philosophy and comparative religion, then on to Oxford where he received his Ph. D. in the Episcopal Theological Seminary and later served a donship. He was a devotee of Queen Victoria. He was not surprised when he died to discover that he had survived the grave, but stunned when he realized there was no heaven or hell as he had so eloquently taught and believed.



LAO-TSE or LAO-TZU

This personality lived between 550-600 B. C. (b. 604 B. C. encyc.), in a town called K'uh sien. He belonged to a wealthy and educated family, and had no need to work for the Imperial Library, yet spent much time there poring over the books. He later became a roaming sage. Actually he did no writing at all, but his sayings were compiled by his disciples. Had a wife and seven children, and according to custom, several concubines. At about fifty years of age he abandoned his family and followers and was taken into the mystical school of the White Brotherhood. He died smiling happily at the age of eighty-two.

He had an extraordinary intellect and was a truly great philosopher; a central figure in Taoism.



RAMOND NATALLI

This personality was born in 1598 and died in 1652. He was an astronomer and belonged to the Royal House of Astronomy in Rome, Italy. He was also a student of law. He was a close friend of the famous Galileo and secretly fought the bloody hand of the Inquisition. Ramond Natalli was an agnostic.

He continued to pursue the field of astronomy after passing into the astral. He was pleasantly surprised to discover he had survived the death of his physical body. He discovered two things of great interest after being in the astral world about two years - the first was that sun spots were atomic storms and the other was that atoms consist of photons of varied frequency levels moving in a series of quantum arcs.

MARK PROBERT SEANCE

2281 Commonwealth, San Diego

June 8, 1950

At 8:10 P.M. a quotation was read, by request, setting the atmosphere and mood for this meeting:

"And let those learn who here shall meet,
True Wisdom is with reverence crowned;
And Science walks with humble feet
To seek the God that Faith hath found."

CONTROL: LAO TSE

"De he la ma ... Ni ha ... Goy How? I am fine; how are you?

"Good evening, friends. It is again the honor and pleasure for us of the Inner Circle to be welcomed into your home ... a Temple of Learning; not a temple of set opinions, but of opinions, nevertheless. Among man's many shocks, his greatest comes at birth. It is definitely a shock to the psychic to enter into the physical world; much more of one than going out. And in between the going and the coming, or the coming and the going, there are endless shocks; and were it not for the insulation called the physical body, the self could not stand the tremendous pain.

"Man is very fortunate to have a physical-chemical body to defend him from these outer-seeming shocks. The physical world is not man's natural habitat, for from the time of his coming he begins to build up a wall of resistance against the outer stimuli. This wall of resistance acts as both a good and an evil, for his stay on the earth plane. The evil comes about by the individual building too strong a wall. When this wall becomes too rigid, the individual begins to suffer. Having no give, the stimuli bounce against it, and create a terrific jar upon the self. These repeated jars begin to act as a disease upon the individual.

"Man must try not to make his wall so rigid. He must allow himself to be flexible, at all times prepared to change. Without this ability to change, you find your physical life will be shortened considerably, and made much more miserable while you are here. For when we come right down to it, to the understanding of life, we can not help but come to the conclusion that we hold, for the largest part, within our grasp, only opinions.

"Wherein can we find certainty? There cannot be certainty. Any time you find surety of anything being everlasting and changeless, you will know that that thing suffers from greater changes than anything else -- and so it comes to believe within itself that it is perpetual and everlasting. The illusion of same grown greater.

"Many that are young do not want to grow old; and many that are old do not want to be old, nor do they want to grow older, nor to go through this state called 'death'. 20-years-old fears 40-years-old; 40-years-old fears 80-years-old. This brings on great difficulties with ourselves. Let us flow with life. Time hangs heavy on the hands of those who fear what is called the unknown. Truthfully speaking, every moment of your life is the unknown -- so you are fearing, not that which is going to happen to you, but that which is happening to you. You assume that it is something in the future that is disturbing you, or something in the past; but, no -- it is something that is happening to you right now.

"So the moral of my talk is only that we cast aside the illusion that something lies in the future and something lies in the past, and that we must worry about it -- that brings nothing but suffering. So we say to you -- do not do that. The quicker you can come to understand that all of your physical experience is nothing but mental activity, that it is no more tangible, no more concrete in its nature, no more everlasting -- that, as difficult as a condition may be, it will change -----

"What is that sound?" (A horn, or bugle, played by one of the children in the neighborhood). "We had, back in China in the old days, those big long horns. Is this that kind? And that brings up the problem, is the horn the sound, or is the horn the material instrument?

"I have rattled myself quite a bit -- I will listen to you rattle, please."

"You speak of building a wall. It seems that is largely an automatic and instinctive procedure -- not volitional. As adolescents we meet all kinds of pressures, and before we know it the wall is built, rigidly," remarked Meade Layne.

"The question being, what to do with same. When one has a wall, and wants to not have a wall, one proceeds to break it down or blow it up. But so many do not realize they have a wall. It is not the having of the wall that is the evil; the evil lies in keeping the wall. One cannot realize the difficulty of climbing over a wall if he does not realize he has a wall to climb over. It is only natural that on entering into the physical world man automatically builds these walls to defend himself against what you call physical living, which the self is not accustomed to and does not really understand. It takes many, many years for some, and lifetimes for others, to even realize they have a wall, and then more years or more lifetimes to break it down. So you must go through a process of first becoming aware of the fact that you have a wall, and then go through a process of learning to climb over it, or break it down. Does that at all answer your question, sir?"

"Yes," replied Meade, "I suppose right techniques of early education would be a practical solution of the matter. What would be the keynote of right education of children, from your standpoint of the philosophy, of the walls?"

"First, to teach them that all they become cognizant of with their physical senses is not necessarily reality. Teach them that they must understand or come to understand that that which the eyes see, and the nose smells, and the hand touches, is all pressure; and that that pressure can be better understood by understanding the mechanical activity of these seemingly outer stimuli. Teach them to become completely self-reliant and self-responsible. Teach them that to each one the wall is different, and that difference lies in the individual child himself; and that he must find the solution to his own problems as he goes along, day by day; that the adult or the parent can take him only so far; that he must use his own senses, physical senses of awareness, to be able to see beyond the surface of that which he looks at, so that he may find a truer sense of reality -- not the ultimately true sense of reality, no; but a shade of it beyond what now it appears to be from the surface."

"We have an educational center in this country where the children are taught always to say 'we' and not to speak of themselves as 'I'. Is that good?" inquired Meade.

"It is good, because it lends an individual the feeling of being one with the world, and not just standing alone."

"The idea back of that is that the ego of the child is being taught to think of himself in terms of the Higher Self, and the subliminal self also."

"There are many selves existing in the individual. Each one of these builds a particular body for the kind of plane he is going to enter into, the state of awareness that he is going to enter into. So when a person is taught to say 'we' he is taught to understand the changeability of this thing called 'I', the changeability brought about through the Law of Necessity. Now, sir, am I coming closer to the answer?"

"Yes, I think so," replied Meade.

"Friends, we can only approach reality; we cannot reach it. It is like the everlasting seeking or reaching out for the stars. We approach them at different speeds throughout the different years, and different civilizations -- different states of advancement in scientific things; and yet, the stars, as we approach them, seem to recede -- a will-'o-the-wisp -- and yet it is not so, for you are the reality, the only reality. How can you say to me that you exist; that the one sitting next to you exists also? How do you know he exists? What are the grounds for your so assuming? As far as the physical body goes, you are aware of that other person only through your physical senses, which means that his presence brings to bear pressure upon you. Now, smelling is pressure, hearing is pressure, seeing is pressure; all, as far as the physical body goes, is bound by the law of pressure."

"What about thought transference?" asked a guest.

"Now you are reaching into a different realm."

(Telephone rings, and Mrs. Minks answers phone.) "That air wire -- you talk through it -- that shows you that man always has a wall to climb over."

"To get back to telepathy -- this form of activity we prefer to call mental communication, is brought about by expansion of the mind - of the consciousness. There is no energy wave coming from my brain to your brain, or from your brain to someone else's brain. It is but an expansion of sense awareness. Again, you have a form of pressure, because this out here, as we have so often said, is consciousness, and not space, as you seem to think it is. Let us take the word 'space' -- what is 'space'? What is the definition of that word? Nobody runs forward excitedly desiring to tell me?"

"A form of reality that is not perceived by consciousness," replied Meade.

"A form of reality that the consciousness does not become cognizant of. That makes the porridge a little more dense, doesn't it? a little more difficult to get through to. So, man is working in something he does not in some manner perceive or comprehend -- 'space' -- Sir, should we start talking about the definition of a definition?"

"If you like."

"It would make things much thicker, wouldn't it?"

"It would. The old scholastic definition was that the function of a definition was to state the proximate genus and the specific species."

"It is statements like that which show how far man has advanced toward reality! That is why we of the 'Inner Circle' always make the statement -- do not try to follow what we say as being the truth. The truth of life you must find for yourselves as individuals. Many schools of thought are workable, but none of them give you, as an individual, the golden key to reality. You must find that for yourself; and man carries with him endless chains of keys; most of them are extremely rusty -- useless -- they open no doors except those which lead to other doors. It is likely the eating of artichokes -- you keep trying to find some food in it. Mostly, you get your mouth stuck with the little prickly things that are with all things that are interesting. These prickly things are the defenders of themselves, to keep you from getting at the inner secret too quickly. Yes, it is because, should you eat up all the good at one time, you would become extremely bored, and look for something that was not so good. When man enters into the heaven that he desires to enter into, he enjoys that heaven for a given period of awareness, and then he seeks to make a little hell for himself so that he will not be bored. (speaking aside, about Mark, after labored breathing for a minute or so) If I had the inside of my chest looking like the Boy's, I would go and die some place quick!"

"I think our psychic research men would like to know the basic difference between telepathy and clairvoyance," said Meade.

"The difference is somewhat like that between a kitten and a full-grown cat. They are one and the same thing, but in clairvoyance your sense of awareness is whole and complete. In telepathy you are only getting a partial contact."

"Between seeing the thought of a distant person, and seeing a distant place, there is no basic difference, then?"

"No -- it is in clairvoyance somewhat a broader sense of awareness, but with sight expansion, your other organs of awareness, or channels of awareness, are played upon considerably more than through telepathy. In telepathy you have a sense of mental alertness without particular vision or without the awareness of the other organs becoming expanded."

"What we go to sleep, many of us dream -- is that going out into the astral?" asked a guest.

"Not always. But when you say, 'going out into the astral', we have got to take a few things into consideration. The physical body is only aware of its own chemical nature. This which is called 'the Self' is always aware of the endless planes of what is called the astral. You do not have to go into the dream state, and when you do it does not mean that you necessarily are then projecting, because you are always projecting. By that I mean to say, you are always aware, but not necessarily the physical body or the physical self is aware of what the Self is aware of. Am I making myself clear to you?"

"There is another question that has puzzled me. I have read a lot about psychology, and I have read about Karma -- when we leave our bodies behind. Could you tell me something about that?" requested the guest.

"Lady ... Karma ... Karma means only mistakes ... errors in judgment, possibly. Man can only work and learn through and by trial and error. Therefore, man cannot escape what is called Karma, or what again is called by the Christian Church, 'sin'. They are one and the same thing."

"All Karma is not bad, is it?" asked Harriet Foster.

"Most assuredly not. Neither is all sin bad. In fact, to ones who have been trained in some of the occult laws, to those trained in many occult beliefs, they feel that Karma is sin -- evil -- and man must flee from it. Karma is not something to be fled from. His very fleeing is Karma ... his very fleeing is sin. Why? Because he is keeping himself from learning. It is like the parable in your Christian Bible of the man with the one talent. He did not wish to make Karma, so he buried his little talent. 'If I do not do anything with it, then I cannot lose it.' If you cannot learn through and by experience, you cannot learn.

"Evil, so-called, and good, are not things in and of themselves. They are considerations of the mind through any particular act. And if a certain act is not pleasing to an individual, due to his earlier training, he considers it a sin, not only for himself, but for others; so he proceeds to live another's life, and in so doing he loses his own. Those who have no business to mind will endeavor to find someone else's business to mind, which, as a rule, breeds an evil in itself for those two people.

"Your Christian Theology teaches that your Master, the Christ, died for your sins. But if we will open our eyes a little bit, when we are not under the observation of our so-called teachers, and look for ourselves, we will find that the Master did not die for our sins; that no one can suffer the consequences of your act except as they advise you, or enter into your life and try to live it. That is why we of the Inner Circle do not like speaking of private, personal things ... for we do not wish to reap your Karma. We have enough of our own to tend to."

"Will you re-embody on this earth again?"

"I have; since my life in China, I have been back to the earth several times. But one thing I did not learn until just a short time ago ... this will amaze you .. you like to be amazed? I was told I had a daughter! It must seem a very peculiar thing that a father should deny his own child, but strange as it may appear to you, I remember no daughter. Why? Because all womankind is my daughter, and all mankind is my son ... is also my mother and my father. Did not your Master, the Christ, say, when his mother came looking for him, 'Why seekest thou me ... I am about my Father's business.' Why? Was He rejecting them? Was He belittling them and embarrassing them before the crowd of people? No. Because He knew that these two individuals that called themselves his mother and father were no more so than any of the rest of the people that stood there; that, indeed, He was His own mother and father. But these things are deep, friends.

"I must say this for the younger minds we have here this evening. We must not allow false impressions to be left lingering in the minds of those who are still growing. Heavens, Heavens, I call upon the Heavens for there is nothing else to call upon --- when I see the younger minds that have been mistaught by those who thought they were leading you aright, and who have been led up many blind alleys through the good wishes, the good will, of their teachers. They did not mean to do so; but when an individual takes to leading others, and he walks off the cliff, the others walk off after him. It is too late for him to say, on the way down, 'I am sorry, I didn't mean to lead you off the cliff.' In all our dealings with one another, let us be careful of how we express our thoughts to one another; for if we do not, we shall be guilty of leading each other over the cliff. I must go."

"Thank you very much."

"It is a great honor. I ask only that you continue to seek a greater, wider understanding of your self. By doing so, you will have a greater, and wider understanding of your fellow man, and, therefore, you shall truly love him. Good evening."

CONTROL: YADA DI SHI'ITE (After first speaking in the Yu language and reciting a mantram)

"Is there a large gathering on your side, Yada?" inquired a guest.

"Yes. Each of you have brought your own friends, those on your own vibration. I will do a Mantram." (Mantram in Yu language follows).

"How do you do. I bring to you the blessings of KA, your God and my God; also the good will of the Inner Circle. We call upon Ka to bless Ta -- man -- you. We call upon Ka to bless Kasa-Ya -- the house spirit, or spirit of the temple. I call to Ka to protect the E-Na-Da of the boy -- the desire body. I also call to Ka to build a wall, not only around him, of protection, but around each of you; for everywhere that you go, for every one that you come in contact with, for everything that you come in contact with, there are endless kinds of vibratory action that are unseen to the physical eyes, and some can be very detrimental to you. If you walk through your market places, and come in contact with the many people, you may feel, when you return, that you are weary from your exertion ... that you have this weariness through your struggle to get through the crowds. This is not true. Your weariness is brought about by the unseen activity that is going on around you all of the time, but more rampantly and more dangerously so when you are mixing with one another in what is called crowds. Some of these forces sap your energies. They are like vampires. These are the true vampires. The ordinary individual has been led to believe that a vampire is one who has been evil and has died and has come back to draw the blood from certain people's physical bodies .. that this person's physical body gets out of the grave and does these things. It is called a werewolf, too. Now, the werewolf, the vampires, under certain conditions, certain things can be brought about that I prefer not speaking of right now; but with the use of magical rites many very unpleasant things can be made to happen.

"But man does not need, by the power of his evil, to make things happen that are evil; they will happen to him if he does not have protection. So it is good, and it is valuable, and it is intelligent, when you know the workings of the unseen worlds, that you, before you leave your homes, say a little mantram, a little prayer, to your God. We do not care who your God is; say your prayer to Him, in any way, and ask for protection, and also make passes around yourself while you are asking for protection. This stimulates the awareness sense of the High Self, and in so becoming aware of the needs of the low self it will build a wall around the physical body. This, my friends, is good psychology, if nothing else. Only because man has not been taught to realize that there is much more going on than meets the physical eye, has he been caused to suffer."

"What about the Law of Attraction? Do we not attract only those of like vibration?" asked Harriet.

"We do, indeed, and more. Each individual has within him certain peculiar and particular weaknesses of his own, and those in the unseen world observe these particular characteristics or inner workings of the mind, of the low self, and they will flock to that individual just exactly as when a shark in the water is bleeding; this blood attracts more sharks. Now, some of you want to debate that with me, please?"

"Is it certain vibrations that are around us that cause certain things to happen, like accidents?"

"Yes, indeed; and your psychologists today are coming to realize that a man is responsible for even his accidents. He brings them about by certain states of awareness, by certain ways of thinking. One of these ways is called inner worrying...that is, putting their thoughts within to worry, and not doing themselves good. So they become as though in a hypnotic state; they lose, to a degree, even though a small degree, a broad sense of the outer activity that is going on, and then they walk into the many chariots that are in your streets, and they do many peculiar things that bring about their physical suffering; and then they say, 'Why did this happen to me? I did not do anything. I have been a good person. What is the matter with God that He is not awake to my goodness?' Then they will say, 'I am sorry, God; I didn't mean that. It was the devil that did it.' Never once do they stop and think 'It was my fault ... I was not awake ... I was slightly on the zombie side.'

"All mankind suffers from this at one time or other. So we are not to condemn any one as being outstanding and beautiful in that field. You can be beautifully evil, as well as beautifully good, you know. Beauty lies in the same direction as you are looking for it.

"I was reading through the Boy's eyes that now you are able to photograph heat radiations from the body. A great advancement. And still, with that and atomic energy and the many other useful things, man is suffering great agony with cancer; not only cancer of the physical body, but cancer of the psychic body; for that is where cancer and all disease originates. When a disease becomes organic it is much more difficult to stop its further progress than it would have been had you caught it while it was still in the psychic. But you will say ... I hear somebody say ... how can we find it when it is in the psychic? If I were smart I could tell you.

"But let me say, you can find it. What puts it there? Fear -- fear -- fear is the greatest curse of man --- anxiety, uncertainty --- it breeds heart trouble, it breeds lung trouble, it breeds paralysis, it breeds arthritis, neuritis, it breeds bad teeth, it breeds --- ha --- it breeds! That is the beginning, the entrance, the open doorway --- the E-Na-Da, the desire body, is the open doorway through which it comes."

"Often we are not conscious of having such fears, and still we get these afflictions. Is the fear operating on other levels?" inquired Meade.

"The fear certainly is operating on other levels, because the physical body is a foreign thing to the self, so on entering into the physical world, the self...not the High Self, no, but what is better termed the low self...immediately begins that kind of action called fear. It is like one working blindly. The low self sees only through the physical activity.

"Now, we have been asked 'what about the little baby'. Some of you know our answer to that. The little baby is only a little baby in body. The form is a baby, meaning 'new'. The life force that occupies that baby body, or new body, is ageless, and it brings with it its endless fears, anxieties, and also its endless knowledge and understanding of life. Have you ever experimented with the effect of the mind upon the body by saying to an individual, 'You are looking pretty sick', and tell other individuals to tell him the same thing? By the end of the day, if he is not ill, it is amazing. This is the power of suggestion that you have over one another, and the reason you have it over one another is because you have it over yourself, or the physical self; and these...all these other self-selves that you see around you, are your own expressions of yourself.

"Have you ever heard the term 'ah-che-ita'? It means 'in your high state of consciousness', or the High Self."

"How can we bring ourselves to that higher form of consciousness? How can we develop it?" asked a guest.

"I want to say this, lady. That many things enter into making an understandable reply to that question, some of which are: What do you think? How do you think? What do you know of your past life or lives? What have you brought over with you consciously, or - to use your term - subconsciously? On all these things rests the question of whether or not you can successfully attain that inner world, that inner state called the High State of Bliss, or the Awakening to your own Reality. You see, I cannot say 'do this' or 'do that', because while we may be able to give you the best of technique, it may not work for you, or for you, or for you. All we can say is that by certain methods which we have found of worth, you can open the psychic eye; and some of these ideas are first, learning the art of breathing; (which, by the way, this Boy does not do -- we cannot help that. That which he does not comprehend he becomes bored with, which is what you will do with it after I tell you); then, learning correct posture, how to sit; (and it is not as I now have the Boy's body). Sitting in certain positions leaves free the Kundalini forces to flow up the spine or the brain channel. The breathing awakens and starts into high action the chakras of the body. The use of certain mantrams, the making of certain passes, with them you are mentally calling upon wonderful forces, wonderful intelligent beings, who will help you."

"For the average person of our Western world, what type of breathing should be used first?" inquired Meade.

"I would suggest that you try to find something written by one of your more awakened scientific men or women that will speak about the many forms of activity of physical matter."

"There is a very large literature, but little agreement."

"The agreement or disagreement comes about through the fact that those who are not capable of using it find that it is no good. If you set before an individual a certain way of making mathematical calculations, and that way is foreign to him, he will say it is no good, it cannot work, it is foolish, 'Give me 1 and 1...'"

"Is the 4 and 4 rhythm dangerous in any way for a beginner?"

"Yes, sir, it is. It is very likely to create illusions of the worst kind."

"Is that Kumbaka -- is the Moon Breath dangerous?"

"It is dangerous for those who do not know how to use it."

"For the beginner?"

"Yes. These things are not for a beginner, and that is one of the reasons why, when we are speaking to an open class we are careful of what we say. We do not and will not knowingly allow the unready to walk into open traps."

"Isn't there any kind of simple breathing, then, that you would be willing to recommend to the beginner?" asked Meade.

"I would recommend, first, the not smoking, the not drinking, the proper eating, the proper rest. First, the body should be free of irritations, because as long as the body keeps the self aware of its physical vehicle it cannot escape into more beautiful realms."

"What about diet? Should we eat only vegetables? Is it right that we should eat meat -- kill lesser forms for our diet?" questioned a guest.

"Lady, for those that know not; it shall not harm to the degree of what we call 'harm'. It will naturally, to some extent -- the eating of meat puts into the individual the fear vibrations with which that animal died. Not only that; the stomach of a human being, with the kind of teeth he has today -- or perhaps has not -- it is not advisable, for the stomach extracts that juices from meat, and there is nothing but fibre left. There is little good, then, to the physical body through eating meat. Have you ever observed a bit of carcass under a high-powered magnifying glass? -- right after it was killed? Almost immediately decay sets in. A beautiful picture! Then do you not see why so many people

have high blood pressure? It is not so much the meat, but the combination of all things that go with it, that acts upon the meat. The body is a chemical composition, so you put meat into it! And you have what you call 'cake'..."

"And pie!" remarks Irene Probert.

"What is pie?"

(Someone attempts a description of pie.)

"You are catering to the taste buds that operate chemically, and thus create a pleasant stimulation; and therefore you are lulled into sleep over what is actually happening. But, I want to say that neither pie, nor cake, nor meat, nor anything else will do you any harm if you understand how to use the forces that you have within your power, to keep the physical body in good condition. Did not your Master, the Christ say, 'Fear not what goes into the mouth, but what comes out of it'?"

"We have known of some Hindu teachers to come here to America, who lost their incarnation due to the fact that they have not built into their physiological organizations these lower tamasic groups of food. In order to retain their incarnations they would have had to build them in," said a guest.

"We can readily understand that. But those of the Western world do not understand such language as we are now talking. Therefore, any of these things that are spoken to the masses are, as my honorable friend and colleague Lao Tse has said, shining the light of your wisdom in someone else's eyes ... they are not accustomed to that kind of glare -- it is blinding to them, and they will turn and attack you.

"Listen, please (demonstrating labored breathing through the medium's body) ... that is what I tell you when you put the poisons into the system; that is what the results are. We know this, but we use the Boy's body to speak through, and we love him, and respect him greatly, and are grateful to him for allowing us to do so. We also know that the Law of Life is to help if someone asks for help, and to help them to the degree that they will help themselves and no more. Therefore, we cannot do more for the Boy than we could do for you.

"Your God ever attend you. I go."

CONTROL: THOMAS CARLYLE:

"I am Thomas Carlyle."

"We are very honored and glad to have you. This is the first time you have spoken?" asked Meade.

"He has written through Mark, has dictated some in the book for him," said Irene.

"Does anyone here know me?"

"We only know your writings, your works, your name. You have a greatly honored name on our side," answered Meade.

"...I can't hold...I am Thomas Carlyle..." (After labored attempts to speak and make himself heard, to attain and hold control of the medium, Mr. Carlyle withdraw.)

CONTROL: SISTER THERESA VANDENBERG:

"May the female voice be heard, please? I am so glad to be here. I haven't been here for a long time."

"Sister Theresa was a nun of the Sacred Heart Convent in Brooklyn, about 1861,) said Harriet.

"I am very pleased to know you all. I have had the pleasure of being able to talk to you on other occasions. This should prove to you ladies that what men can do, so can ladies do."

"You are a great inspiration to us," said Irene.

"I wish that such a thought had occurred in the minds of the men back along in my time. Women had to fight for their freedom. The honorable Mr. Lincoln gave the Negroes their freedom. At least, that is what you are led to believe that he did. We assume that Mr. Lincoln was the pure of heart; if he was, then why did you put his picture on money?"

"That is the thing we value most," remarked a guest.

"Yes. A man that was supposed to have a heart of love became the god called money."

"Isn't there some theory to the effect that money is the blood of civilization?" inquired the guest.

"Well, it is quite cold blood -- but I did not come to moralize. I would like to leave that up to the men; they don't do it in the physical body, but when they come on our side ..."

"Is it very difficult for women to attain, or must they wait for a masculine body before they attain mastership?" asked a guest.

"It is only more difficult of attainment for the female because, due to their teachings from childhood, they are so keenly aware of the male looking at them in everything they do, so they cannot shake off that

psychological male domination. If they could only realize that when the good Lord put man here on earth, and set him up as a king, He did not mention women or womankind because He wanted to pull it as a surprise on the male; and the greatest joke of all is ... shall I say it ... that the male is king only by proxy. Now, how do you feel, gentlemen? Spirit (and I did not learn this until almost the close of my earth years), Spirit is sexless; it can enter into, and adapt itself to any body, any form.

"My male companions of the 'Inner Circle' said to me that I must be extremely careful of what I say. That is so unwomanly, though to be careful of what you have to say! You can't gossip that way."

"Are there other women with you in the 'Inner Circle'?" asked Irene.

"Yes."

"How many in proportion to the men?"

"Will you pause a minute until I find out whether I am allowed to tell that or not? There are four. I am the fourth."

"The only one we have met," said Irene.

"That is why I am the fourth -- I am the last considered, and, therefore, the most often heard from."

"Did you have to ask the men if you could say that?"

"No, indeed. And I am sure you are all aware that the things I have been saying are in jest; least of all about the men in general, because heaven only knows what we females would do without the male. We may say we don't need them; we may say 'I am a man-hater' - we may say 'I shall renounce all outer life and become a recluse or a nun,' or something of that order. But, in the true inner workings, if we do so we are not only going against our own mental nature, but against the nature of the physical-chemical body; and, in becoming a nun ... well, I shan't say more.

"It is an extreme waste of womanhood. It is a crime against nature. I don't know that many of you here know very much about harems, but it is so that only, as a rule, one or two women in a harem come under the use of the main ... rooster. This brings about a waste. The same thing takes place in nunneries. There are not enough ... roosters ... to go around. Now, friends, though I speak in a kind of jesting way, I am very serious. In order to have balance one must live a complete life, a full life. What would man know about the beauty of other worlds did he not know of the physical world? Comparison -- that is the law, comparison."

"Is what you are trying to tell us that we should keep the creative force flowing? We should not dam it off by going into some fanatical movement like the nunnery? The creative force must flow. That is the sin against the Holy Ghost?" asked a guest.

"That is the sin against the Holy Ghost. If I had only been taught those things! But in my younger years I had a little spat with my young man, and decided life wasn't worth the candle, so I departed to a nunnery. Brokenhearted, I shut myself off from the world, and much of it, much of it was my fault. I was smug; I was pretentious; I was holier-than-thou; and I wanted my young man to bend to me. I remember, yes, I do, this young man saying to me, 'If you have anything to confess, confess it to me. I don't want you going to confession. Who is he that he can tell you that you are forgiven for your sins.' And he used to flatter me by saying I didn't have any sins. I was pure in his eyes... I was lovely...I was beautiful. That is the way with love; it is blind ...it is totally blind."

"Is that why it is so understanding?"

"Yes, it sees not, therefore it has nothing to understand. This kind of love, while it is necessary for the continuation of the human race, is not true love. True love is that which one finds in their heart for an individual, knowing all of their faults as well as their good points. When you can love someone devotedly and know their faults at the same time, that is love, my dears, that is love. I could say much, much, in defense of the treatment of the female, but we need really no defense. We are exactly as the male, inasmuch as we are what we are, and shall be what we shall be. Who can say who is wrong, for in so saying one sets themselves up as a criterion, as something to follow."

"Does an individual change incarnations from male to female, or does one like one sex and remain in it until attainment?" asked a guest.

"The Self, the great Spirit, as I have said, is sexless. It can enter into the male or female body. Perhaps I should say that a little different. They can build one or the other form. Sometimes, due to indecision, a person, a soul, a spirit, a personality, an ego, makes a male body and forgets to follow with the female activity of changing the mind; and, therefore, they come into a male body with a female mind. This is extremely confusing to that individual, as they go deeper and deeper into what is called awareness of the physical world, or growing up. Some call this a 'sport', a mistake. It is not! The moral being ... do not be undecided!"

"Were there not whole civilizations of that kind of human? Lesbians, and that sort-of thing?"

"Yes, there was."

"I wish the world could be taught that more openly. We need to understand those things, so we could know how to treat those unfortunate ones."

"The results are that they have come into a world that sees not their own faults, but only the faults of others. It is not a fault. It is a form of reaction to a form of action."

"My time is limited. I am not as keep in my thinking as the others, but I am learning, and I feel honored to be one of the members of the 'Inner Circle', and hope to remain so throughout the remainder of this Boy's life."

"We hope so, too. Can you ask, Sister Theresa, if the other three ladies will be permitted to speak to us? Those whom you mentioned were in the 'Inner Circle'?" asked Irene.

"Yes, they will, in time, my dears. They will."

"We will be most happy to welcome them."

"Noya wants me to tell you that she is very happy to know that what she had to say is true."

"In respect to my sister? I want you to thank her for me. Everything she told me came out perfectly true," said Irene.

"She said it was a relief to her to see the relief on your sister's face ... so ... "

"Good payment?"

"It is good payment. Man should be always of service to his fellow man, and the payment should be that that other one be of service to some-one else. Good bye."

CONTROL: PROFESSOR LUNTZ:

"Hello, hello!"

"You let the ladies go first, Professor?" asked a guest.

"Always. When I was a minister of the gospel I taught that, too; that ladies should always be first; until some smart little young man said to me, 'In that case, let them be first to go to hell.' That worried me no end. You see how words can cause people to be all turned around? Certain expressions, particular ideas, couched in certain terms, cause the confusion.

"I say, it is a bit hot in here. I don't notice it when I am out of contact with the Boy's body, but when I come into contact with his body I suffer from his particular, and sometimes peculiar feelings. True; and by what has been said here this evening, I suppose I should say that this feeling of heat should be accepted by me gladly, because I will better be able to enjoy cold. We must take our own medicine. If we dish it out, we should be able to accept it, too. I love your slang terms. Once I used the word 'Okay', and one of my countrymen that was in the physical body -- 'I say', he said, 'Isn't that rather a peculiar term for you to

be using -- an Englishman?'. So I said to him, 'When you mix with certain kinds of individuals, you pick up some of their terminologies. If you rub against a wall with dirt on it, you get dirt on yourself.' That, I think, pleased him -- to think that it was dirt. Always talk another man's language; if you wish to change his religion to yours, if you think your path is brighter and more gleaming with intelligence, I would suggest that you do not attack his idea of religion, of what God is; but, rather, that you go along with him, and tell him his God is wonderful, his path is beauty, and pretty soon he will be talking your path and your God, and he doesn't know what happened to his. A bit of high pressure salesmanship, eh, what?

"I have been doing a bit of what is called gassing. You don't say it that way."

"No, we say gassing."

"I hear you also say 'aunt'".

"Two-legged and otherwise ..."

"Ant -- someone is liable to say to you, 'Speaking of ants, how is yours?' Aunt ... it sounds, of course, ridiculous in your ears. How about path --- and laugh? Ah -- not ah! So, as soon as I come in I pick a quarrel with you about the way you speak. That is no way to get along, is it?

"Friends, I am extremely glad to ^{be} here; I really am. I am always happy to get the opportunity to come before you. Everytime we do we gain by our efforts, so it is not an entirely selfless act. Truthfully, you can't be selfless ... you may think you can. Every little thing you do for or toward another, it may give you a thrill to realize how good you are and how kind, and, believe me, if you get no other return from it, that, indeed, is payment. Man should always seek to excite his thoughts, thrill himself. Stimulate the body. It causes the blood to move faster. I do not mean, to be constantly appeasing the desire body, but thrilling the Self is not really appeasing the desire body.

"I am under the impression that I should stop for a moment and address myself directly to my very honorable friend, and my, shall I say godfather ... or as I have sometimes called him, my midwife. Doctor Layne, I am under the impression you have something specific to say."

"I am listening with great interest to the things you have to say, with nothing in particular in mind."

"A question or two that are of interest to others apart from this particular group?"

"I have a question which was sent in by a friend of ours. This gentleman gives us no peace until we can get an answer from your side as to what happened to the Mayan civilization," answered Meade.

"I once knew a man who was dressing; and in the act of dressing he could not find one of his socks. They finally had to take him to an institution because, try as he would, he couldn't understand what could have happened to that sock."

"That is what happened to this gentlemen?"

"Yes, the man with the Mayan complex is somewhat along that same line."

"Many people have had a great interest in what happened to the Mayans, just the same as they have an interest in what will happen to our present culture," remarked Meade.

"Sir, for a moment, excuse me. I want to talk with some of the others on my side. (slight pause). There is something of a mystery also about the ten lost tribes. Also, there seems to be a mystery of many other races that have disappeared. The world has gone through many changes, and in the course of these changes and the kinds and the nature of these changes, brought about not complete annihilation, but a peculiar separation of certain classes of people from the physical plane in a comparatively sudden way. Should I say they have been 'lifted up'? Or if I say 'casted down' this will not truly answer your question. Not too long ago we mentioned the facts in regard to the Earth's being cut off from the Sun, or sent whirling out into outer darkness, due to pressure from approaching bodies from out of interstellar space. In such times whole nations were wiped out, but, oddly enough, their towns and villages and hamlets and cities remained intact. Certain extremely poisonous gases removed them from the physical body, and other forces that some call 'wind' removed the remains.

"Let us see if this can or cannot be. Even in your present day you have observed the peculiar actions of cyclones - tornadoes?"

"Yes -- they take everything, houses and all," said Irene.

"To your scientific minds these are nothing but wind. Now, sometimes we talk and that is called 'wind,' too! But this fact remains, that some forms of activity of nature, if you please to call it that, called wind, have within them intelligence, extreme intelligence, and this intelligence can cover a lot of ground and do what is called a lot of damage. Some forms of fire have within them intelligence. Some forms or activities of water have the same. But man, being extremely clever, feels that he is the only intelligent being on the face of the earth, the only intelligent thing.

"Now, sir, some races and some entire family groups, if you wish, tribes or whatnot, from one time to another have found reasons and a purpose for disappearing off the physical world, or off the surface and going underground in vast caverns. It is from these people that, occasionally emerging from their long stay for generations underground, man got his first idea of the devil being underground. They are not red; however,

but some were ghastly white, and some were terrifically green and shades of blue. Do you all like fairy stories? There is none that is more exciting than the fairy story of life."

"I have tried many times to get information about these underground people. A great deal has been told us, but there is a great deal of knowledge of which we have scarcely touched the fringe," said Meade.

"There is, indeed, sir. Your earth is neither the solid body it seems to be, nor is there a well-tended fire by a devil underneath. It is not entirely a molten mass of rock. There are miles and miles of underground caverns, some being down many, many hundreds of feet. Now, you may suppose that it would be utter darkness. It is not. There is a light of a kind, and this light is due to certain forms of chemical activity of the earth brought about by what is known to science as the cosmic ray. These particles, called the cosmic ray, can penetrate millions of miles of - not earth, but lead. So what do you suppose they can do to this porous sponge-like growth called the earth? These rays create, in their passing, terrific chemical changes in and on the earth. Some of these charges create the light in these caverns. When we talk of these things we wish always to advise you to not believe these things because we say them -- go and find out for yourselves."

"We do not know how to go about find out," said Meade.

"Why hasn't someone on this physical plane run into the mouths of some of these caverns?" asked Irene.

"Indeed, they have."

"Is it possible that Bulwer-Lytton, in writing his book "The Coming Race", when he delineated some of these things we would have in the future, such as vril, which we compare to electricity ... is it possible that he had in mind something of what you speak?"

"I can well imagine; I cannot say for sure, but I can, and pleasantly so, dwell upon the thought as being quite possible. Getting back to Dr. Layne's question, how closely have I approached it so far?"

"You have opened up a number of possibilities concerning the Mayans, but we are at loss as to which one is a probability."

"The question is ... suppose I should say this happened to the Mayans, particularly the Mayans, will the man be any happier, or will he say, 'Well, maybe the chap is right, but I have heard differently', so he goes on scratching his head ... monkeys scratch their heads, so you know, and sometimes for the same reason -- they are thinking. Sir, the Mayans, many of them, were learned people. And, like some others, they have taken their own way of freedom from the rest of the world. Now, I do not like saying this, because so surely as I do, if I answer it, I will be doubted, and if I do not answer it, I will be accused of sidestepping. I shall be accused of beating about the blinking bush."

"Shall I say what our hypothesis is? We have conjectured that atmospheric conditions have forced the Mayans, like other people, to withdraw beneath the surface of the earth in order to survive," said Meade.

"Sir, I was hoping that you would read that between the lines of what I said. Will you please write and tell this young man that his question is solved. Alas and alack, he can turn to more understandable things."

"One point ... were some of these occurrences, this condition of the atmosphere, brought about by planetary conditions, such as the approach of a cometary body?"

"In some instances, yes; some of the occurrences were brought about by the approach of comets. Others were brought about by the approach of a vast ice field."

"You mean these withdrawals of the Mayans from the surface took place at different periods?"

"No, sir. I aim only to say that the changes that have come about on the earth that caused various races and tribes to disappear, came about in certain ways. Once the earth was in darkness. The darkness you cannot comprehend. It was of one of those periods that in the Christian Bible was written 'Darkness was upon the deep.' It was not the original creation. I would have shuddered to have said that while living in the physical body, while wearing my collar backward."

"Did you hear our talk about Velikovsky's book, 'Worlds in Collision', some weeks ago?"

"We of the 'Inner Circle' well know and are enthusiastic about that book, and we would like to talk at great length to you, sir, you and a few others that are really interested in this particular book. We have much to say."

"The Theosophical reviewer states that the hypotheses are impossible, but nevertheless, everyone should read the book," stated Meade.

"That is good of him, eh, what? Very charitable. Yes, I myself recommend it. Sometimes I get to read a bit of it through the Boy's eyes, but I have done more extensive reading of it alone. He has a very peculiar habit of closing a book when things aren't running smoothly."

"He is often conscious of your presence, or someone on your side," remarked Irene.

"We like to check on what he reads. Not that we wish to stop him from reading whatever he desires to, but we peek over his shoulder from time to time, to see if his mind has improved for the better. You can improve for the worse, you know."

"We have read so much about the Atlanteans, speaking of lost races. Will you tell us something about Atlantis, and Mu?" requested a guest.

"The continent, or island, as you please to call it, or assume it to be, of Atlantis -- and somewhat contrary to some writings on it -- was destroyed some 200,000 years ago. Parts of it went down at a time, not all of it at once -- although a few great sections of it disappeared overnight. It will be discovered that much of your anthropology, while not wrong, is extremely lacking in true structure and detail. The evolution, the physical evolution of man, is not as closely related to the physical evolution of the animal as it is supposed. Man has been destroyed, or wiped off the face of the earth five times, and he is due for another wiping."

"Is that due to the atomic bomb, this next wiping off of the human race?" asked a guest.

"My dear, we do not like to make such rash statements. We can say this, however, that if man attains to any extensive use of the atomic bomb for destruction or destructive purposes, he will be greatly interfered with by the Etheric Guardians of the Earth. They will bring about a real calamity which will drive man together by force to make him wake up. The use of an atomic bomb is very, very disrupting to those in the etheric world."

"You feel confident that the etheric intervention would take a very violent form?" asked Meade.

"I do, indeed, sir. It would take a very violent form."

"It seems almost that they would have to do that; if they just came and told us, we wouldn't pay any attention," said a guest.

"Man, when he knows not, laughs up his sleeve; when he is forced to know, he is found laughing on the other side of his face."

"Such intervention might take the form of natural disasters?"

"Yes, earthquakes of a very violent kind, which I may say, sir - but I cannot say more than that."

"We have the volcano of Mauna Loa exploding right now."

"Yes -- you finish it out for yourselves."

"Were not the atomic experiments that have been made in the past three or four years throughout the world the cause of our various changes of climate and weather?"

"It has naturally taken its effect upon atmospheric conditions; it has caused very peculiar, rather odd things to happen in different parts of the world; it has broken certain rates of vibration that have allowed cosmic particles to break through to the earth that could not otherwise have gotten through."

"Friends, I believe it would be best for us to bring the meeting to a close. We do not hold on to this Boy's body longer than we feel is good for his physical wellbeing. Keep your eyes open; observe; the signs are here! You can read them. Do you wish to? Good evening."

Meeting adjourned at 11:10 P.M.

MARK PROBERT SEANCE

931 - 26th Street, San Diego

June 15, 1950

The meeting started at 8:10 P.M.

CONTROL: YADA DI SHI'ITE:

"Si-na, Si-na-ha. I bring to you the love of the 'Inner Circle' and the blessing of your God and my God, Ka. There are many things to talk about tonight. Friends, there is so much to learn in this world. If it were not for the fact that you return to the earth plane many times, one life experience in the physical world would be useless, a vanity. However, you have no need to hurry. Time is endless, but it is wise to make use of the time you have. I have heard that you have an expression in your American way of talking, that you are 'killing time'. No, you are not; time is killing you. Do not let it kill you. If you use it, then it is not killing you. So many, the great majority, waste, squander half of their life span. This earth is your school. Do you wish to know what to expect in a life beyond this? If you are looking for surprises, then do not try to learn anything."

"I think we are always eager to know more of the life beyond," remarked a guest.

"Yes, it is of the greatest necessity, otherwise you find yourself wandering around, and quite often believing you are still in the physical body. This you want to avoid. When you pass from the physical world into the low astral plane, which is the next step out of the physical-chemical world, you want to be at least somewhat prepared."

"Expect the unexpected?" asked Meade.

"Yes. To quote my very good friend and colleague, the Maharajah, 'To expect the unexpected'. Of course, that is what you are doing every day of your life. Some may assume that they know what to expect on the morrow. With this sort of expectation, when the morrow comes, and things do not appear as they had hoped them to be, they are terribly disappointed. This you do not want. So, always be prepared to accept every and anything that comes before you without emotion, without disturbance. You may not wish to believe this or that. That is good -- it does not matter. But to face it, whatever it is, with calmness, with the greatest kind of equanimity, you will find you are far better off. There will be no shock

to the brain system, and no shock to the nervous system, and no shock to any part of the physical body; therefore, no illness will follow. Illnesses of the body are caused by mental disturbances. We of the 'Inner Circle' have claimed often enough that there is no such thing as a germ starting disease ... that all illnesses originate in the mind. They start in the psychic, first; and the activity of the psychic upon the physical body brings about organic diseases. Now, I could go into great detail, and tell you how this comes about, but we have done this in the past. Why repeat?"

"There are some here who haven't heard, perhaps. It might be important," said Harriet.

"If there is yet time this evening, I will come back to the subject for those that I have not made it clear to before, provided they are interested enough for such.

"Before I come to you, sir, and whatever you have to say, I will speak to those here and listen to what they have to say. What can you talk to me of tonight, my friends? What is of interest to you? I will listen to you. Whatever your thoughts, speak."

"If diseases originate in the mind, what about a baby who is ill?" inquired Dorothy Kinehan.

"Very often that question has been asked. One's mind, on hearing such statements, automatically refers itself to the child form. This is our answer for that, and, of course, you may take it for what it is worth to you. Since there are no ultimate truths in any direction, we must always present our case, and then leave it up to the individual to decide for himself its worth ... not necessarily its truth, but its worth to that individual.

"Let me ask you what has become of the baby that you once were?"

"It grew up," replied Dorothy.

"If it did not have the intelligence in that baby body to be brought out in due course of time, how could it grow up? How could it be brought out? Something does not come out of nothing. In a child, a baby, from conception to what you sometimes refer to as death, there is that great power called intelligence that abides with, or, if you prefer, in the individual. Now, the ego, the spirit, the soul, whatever you like to call it, is eternal and everlasting. The baby is a baby only in form. The intelligence that abides in that form is ageless, and it brings over with it from what may be termed death, to life, remembrances, recorded remembrances, of its activity in lives before. So, again, I say to you, the baby, like the full-grown adult, is the same. Now, if you doubt this, I advise that you try, though it is not too likely that you will find the kind of hypnotist that understands thoroughly what he is doing ... but should you, and should he be allowed to hypnotize an infant that cannot speak yet, that infant would get up, at his command, and speak very plainly to you. Would that give you what you Americans call 'the creeps'?"

"Most of our psychologists will not admit that hypnosis of an infant is possible," said Meade.

"It most assuredly is possible."

"The hypnotist would proceed by suggestion, as he does to an adult?"

"Mostly by touch ... waken the child's awareness by touch, and by a steady patter of quiet conversation. A child is already under a very strong hypnotic spell at that babyhood age. Notice how they will concentrate attention on a bright, shining object. They are fascinated, and their minds are so clear that it is much easier to get at them than an adult. You tell an adult to concentrate, and immediately he does everything but concentrate, because they have lived so many years that they have acquired the ability to think of many things at once, but hold none of these thoughts as one thought and let the others go."

"Do you think it would be possible for any of us to be taken back through hypnosis, or I would say it would be more direct than hypnosis, to the prenatal, and remember what the parents were saying, or those experiences in the womb?" inquired a guest.

"Yes, because there is no break in mind."

"Would not that be the reason for some of our illnesses, the prenatal period?"

"It would, lady, it would, indeed. A child has its own blood stream; it is not likely that, if the mother becomes affected through the blood stream -- it would not necessarily affect the child's blood stream. This child is a separate entity, entirely distinct and apart from the body it is growing in, taking form in. This intelligence is making and designing its own body, for whatever purpose it finds within itself necessary, for its experiences in the physical world."

"Quarrels between husband and wife, during pregnancy, would have a definite effect on the unborn child?"

"They would, most assuredly they would. For one thing, where the emotional body is concerned, the child feels those emotions most keenly at that time."

"What happens when you are under ether? Do the things said by the doctors and nurses at that time register?"

"They are all registered, just the same as they would if you were consciously awake. The only thing that sleeps, and lends the illusion to the individuals watching that the patient does not hear, is the consciousness of the physical; the eyes are closed, the respiration is way down, and to all appearances that individual is completely oblivious to what is going on around him or her. But do not let that fool you, because that individual, if put under hypnosis again, can be made to recall everything that happened during the operation."

"Pain experiences?" inquired Meade.

"Yes, the person under hypnosis experiences pain. What appears there is that they bring back a remembrance of what has happened to the physical body, but that conscious spark feels no pain because it is in the body; it brings back the remembrances, and in doing so brings back the illusion of having had pain.

"If you put under hypnosis an individual who has had an operation six months or more before ... time does not really interfere in the recalling. You may feel that anaesthesia causes the individual to register nothing. It seems to take away any sense of pain, because it frees that individual from his awareness sense of the physical body; but when you put that person under hypnosis the stresses of pain that that body has gone through in the physical self, the chemicals of the body have registered the action upon itself, and when an individual is hypnotised and made to remember an operation, they once more pick up the vibratory rate of that time, of the chemical substances, and they are liable to say they feel the pain of the operation."

"It hasn't been felt before that?" inquired Meade.

"No."

"Couldn't they be returned to that experience consciously without hypnosis?"

"You would first have to be able to eliminate time, the time concept that the individual suffers under the illusion of; the existence of time would not allow him to climb over that barrier."

"And that would be the same as returning to the prenatal period? He could return and understand what his father and mother were saying?"

"Yes. Such things could not have been mentioned some years ago. Your earth people were not prepared to listen to it. The mind of an individual can accept only so much, and then, in order to protect itself, it throws up a barrier, and that individual says, 'I do not believe', or 'I will not listen', because it is hurting him in some manner. He does not wish to listen, so he withdraws. He may not withdraw his presence, but one can sit in a room with much talking going on, and withdraw himself. So many illusions for man to climb over, and yet they are not hard to climb over if we will calmly seek an answer to any given problem of life."

(Speaking to Dorothy's niece) "Lady, young lady, what is on your mind? What are you thinking? Say it."

"It is blank right now," replied the niece.

"That should be restful. It is, indeed; to have a blank mind is to feel nothing, to have no particular sense of awareness, and, therefore,

you feel nothing. Your interest is being held, at one time or another here on and in life, by something in the outer eye, and in that moment that it is absorbed in the seeming outer activity, there is no feeling, and therefore it has freedom from the torments of the physical sense of awareness.

(To the husband) "Sir, what of you? Young man, what of you?"

"Thank you for that 'young man' ... I am thinking you still haven't answered the lady's question about the child. If, as you say, a child is just as intelligent as an older person, why can't they throw off the mental anxiety that creates disease?"

"Sir, it is not a matter of intelligence as you are classifying that word. What is the meaning of intelligence? That is a very serious question."

"Is it a state of mind?" asked Irene.

"I ask you the question, and you throw it back at me! Sometimes I like to ask the questions, and in that way I learn a lot. I am not the ultimate in intelligence, by any means. I am just a slight step further ... there is no real way of measuring what may be called advancement. Your state of advancement may be far superior to mine, in your own particular outlook of life, but yet, you see, we cannot make comparisons; what is advanced for me may not be advanced for you. To the gentleman it appears I am running away from the question."

"I can tell you what intelligence is: intelligence is acquired knowledge ... a man's intelligence in this mercenary world is measured by his earning capacity," exclaimed a guest.

"Which of course is not intelligence at all. I have noticed as I went around your world, that the ones with intelligence are getting less return for the sale of their minds than those who are selling their brawn; so your world in general seems to lack the proper approach to what to do with brains. They know what to do with brawn, but not with brains. It confuses them. When an individual shows he has brains he is very likely to be ostracized from his environment, because he is stepping out from the ordinary way of thinking. But, again, to the baby (which I wish I were, then I would have someone to think for me! - it is painful to think for yourself.)

"Now, sir, everything really, as far as the physical senses go, is nothing more than pressure. Man comes to understand his outer world by what we call pressure; sight, hearing, smelling, taste, all those things are nothing but pressure. However, what will we say about what you call telepathy? It is not by the physical senses that one knows what is taking place miles and miles away. The nervous system acts as a radar system; it is always sending out a beam and listening for the return ... the return tells him something. Now, if you receive the return bounce of another's sympathetic nervous system, you may not be able to comprehend it. It may mean nothing to you. The pattern of what you have received makes no impression upon your nervous system. But the psyche of a baby,

while it knows and understands, that knowing and understanding has not referred itself to the physical self, which is necessary for knowing in your physical world. It knows and has an awareness sense without the ability to refer it to its physical counterpart. It is as when the lady over there awhile ago said her mind was a blank. Now, the intelligence was there. Will you concede that, sir? The lady has the intelligence, it is there; and she knows that something is going on; the self, the 'I', the awareness sense, knows that something is going on; in fact, knows it so well that this awareness is being held by what appears to be happening outside of the individual; therefore, it loses all sense of having a body, and it does not send back to the physical self any message of what is taking place; therefore, she says she feels nothing, or is blank. Only in the physical sense is there blankness, but her awareness sense, her intelligence is keen, sharp, on edge. Do I yet make myself clear concerning the baby, sir?"

"We will accept it for now."

"Yes, you take that and push it around in your mind a little while, and consider it, and then at a future time come back to me, tooth and claw, and let me know how you made out with it; because we find it of the utmost necessity that what we say be made as clear to the individual as we can possibly make it. Otherwise, our efforts are vain in using this Boy's body to contact the Earth people and try to awaken them to their own greatness, to their own wonderful, marvelous heritage, to the fact that Man is a God ... it is useless if we do not make what we have to say clear.

"That is the greatest trouble in your world today. You have endless teachers, but the teachers talk in a hodge-podge because, for one thing, the teachers do not know what they are saying. So how should the pupils know what they are saying? So we always hope that those to whom we talk will come back and argue with us. If you can in any matter come back and show us how we were wrong, we will bow to you; because we, too, can learn, and always there is the chance of our being wrong. There are others who would like to speak, so I think I shall leave. It is so short a time that we have, each week, to talk to you."

"We have learned wonderful things from your communications in the last four years," said Meade gratefully.

"Thank you very much. Such statements make us feel that we are making at least one step in the direction that we had hoped to go. Even one step is greatly appreciated. The time is short; the world is standing at a great cross-roads. Good evening."

CONTROL: PROFESSOR ALFRED LUNTZ:

"Hello."

"Professor Luntz!"

"Thank you very much, sir. I do wish I had a bit more dignity, and would be able to come in and say 'how do you do!' I would be upholding my fine dignified post I once held years ago."

"What was the post that you held?" inquired a guest.

"I was a minister of the Gospel of the High Episcopal Church. A wonderful calling. An opportunity most profound to get at the public ... I won't go into the amount of good I did, because upon passing over I suffered quite a bit with a guilt complex when I found myself face to face with no one but myself; in other words, neither God nor Jesus Christ was there to greet me; and again, I was pleasantly surprised that the devil wasn't there. It was a bit confusing because I expected to be able to tell the Master Christ what a good work I had done by converting the people to my way of thinking. There are some nine hundred different denominations, and the Holy Bible says there is only 'one Way' and even a way-faring fool should know that way. It puts a kind of quietus on one when they know what a fool they have been.

"That remark makes you feel quite guilty. Believe me, friends, while I may speak in a humorous tone, it is not funny. Suppose one of you was in a position to teach the truth about any given thing, and you taught anything but the truth concerning that particular subject. Even if you did not know the truth yourself, when you later learned it you would feel quite embarrassed about what you had done in the past. It gives one a guilt complex, and I had a bit of a job fighting that complex. I tried to tell myself, 'Well, Alfred, you did not know any better, you are not to blame, you can't be held responsible, you did the best you knew, so why worry?' For awhile I took that attitude, and somehow or other it didn't seem to work; and it kept grinding upon me until I got to the point that I said, 'I did the best I could ... I am going to stay that way'.

"Now, I do not believe that, in your present laws, you could step before a judge or a court and say, 'Well, your Honor, I did not know the law', and expect to escape from paying the consequences for breaking that law. I assure you that nature is far more determined to see that you do not break the law and to see that you pay for it if you do. It isn't a matter of some hell waiting for you; you are your own hell, believe me; and you are your own heaven. You are your own Christ; you are your own God. What is the meaning of the word Christ? It means a high, exalted state of consciousness, and that is what all mankind should be striving for ... no other. That is what I should have taught instead of enjoying the luxury of wearing my collar backward and being smug, pretentious ... others were doomed to hell and purgatory if they did not do this or that according to the way I was capable of interpreting the Bible and the Word of God ... self-righteous!"

"Since you have said so much, Professor, how did you find the solution? How did you work out the problem?" asked Meade.

"I came into contact with the Boy years ago in his wandering from church to church, and I felt quite sympathetic with him; and I followed

him around to see what conclusions he would come to. While doing so I was fortunate enough to make a contact with one known as Arakashi, who was with the Boy. He was a Hindu, and many of you know of him, and I spent much time talking with this gentleman, and he took me from place to place, and in different parts of the world, and showed me many things. I had the honor, on several occasions, to converse with some of the yet living Masters in India, also in China, also in Persia, also in Africa ... many places. Then I was taught certain rituals, certain rites. Yes sir, what I learned was so wonderful, so glorious ... free, sir, free! That is how I learned, that is how I found freedom. That is how I rid myself of mental anguish, and entered into new knowledge. In other words, along the path of life, while we may not be consciously aware of the fact that we are approaching a crisis, we are; and it depends largely on how we come out of that crisis whether we shall be held back longer or go on to greater things ... whether we have learned anything. There is nothing concrete and everlasting. All, all is in a constant and eternal state of change."

"What do you mean by approaching a crisis?" asked Dorothy.

"Coming to the point of self-realization, where you are beginning to comprehend the inner workings of life in connection with the physical world ... why you have done so-and-so in the past ... what to do with the results of your acts ... whether to sit down and cry about them and feel ashamed, eternally so, and go around biting your nails, or whether to look upon what has happened as something of worth to you. Even though it may look like evil, it is not. By that particular act you have learned or you have not learned, and if you have not you will go back and repeat and repeat that same thing until you do learn. It may take you a lot of physical and mental suffering first.

"For a moment I wish to speak of something else. You have on the table here an article called 'Virgin Birth'. Would you mind reading it to me, sir." (Dr. Layne reads clipping from newspaper article by a Soviet woman scientist.) "Here in this country I would imagine that some people would assume that if a Russian made such a discovery they should immediately all flock back to the Orthodox Church, because it would prove the virgin birth of Christ.

"Of course it is possible to have such a birth. Let us step back a bit and go into some of the history on the findings of your medical men concerning tumors. In certain types of tumors there have been found bits of flesh and teeth and hair and heaven knows what. The mind, the 'I', the psyche, whatever you like to call it, the Self, once starting a true desire for anything, will eventually bring that thing to themselves. You can't escape it. That is why it is said by some of the schools of thought that 'thoughts are things'. Now, let us step over to a somewhat different aspect of the same thing, and what do we find here? What is called stigmata? I want to say that this is brought about by mental activity, and nothing else, upon the body. You, some of you, undoubtedly have heard of individuals that suffer from bleeding in the palms of the hands, and also from bleeding as though the forehead had been pricked by thorns."

(Interruption caused by the entrance of a latecomer). "To get back to the activity of the mind upon the body. Have any of you ever seen such happenings as the bleeding of the palms of the hand?" (No answer from the audience). "This is where the individual falls deeply under the sympathetic spell of another. It creates very definite kinds of stresses in the chemical activity of the physical body. Why should this be any different when it comes to childbirth. You have been taught that it is necessary to have the male for conception. It is not. A wish, a deep-seated desire, will start the birth activity. The physical-chemical substance that goes to make up a body from the male, can be generated by the mind through the glandular system, and will create that physical substance in the womb."

"Would that be in the merging of the sexes...is that the beginning?" asked a guest.

"That was one way, sir, one way that man had in his experimenting, in his taking physical form upon the earth plane. Once he came as what is termed an androgynous being, or both sexes in one body. Once he came as a giant, terrific in size. But these were not satisfactory. His environment would not conform to him, he had to conform to his environment. It is the same way today as I mentioned before, that your scientists have made up different chemicals to kill off, to destroy certain types of insects, only to find in a short time after he felt that he had destroyed them, that they had returned with bigger and better bodies for fighting the chemicals that were used against them. Man in this respect is no different than the insect.

"Now, too, by mind activity you can bring upon yourselves and the world at large plagues, plagues of the worst kind. Look at China, look at India, look at many parts of the world, and see how the turmoil of the people brings upon them diseases and pestilences. Man is his own creator. Do any of you wish to object to what I have had to say?"

(Comment: In regard to man's being his own creator, and creating pestilence in India, I think that is a poor example, inasmuch as they are uncivilized, unintelligent...they do not know the 'anti's for the things that are bringing about the diseases. I don't think it is actually their fault. It is their lack of knowledge, and in time they will get that, just the same as Christianity.)

"Heaven help them if they get Christianity. Let me say, sir, you say the minds of those in India and China have nothing to do with their condition. Now, I am going to say this. If you will look in your present day records of your insurance companies, you will find there are types of people recorded in there called 'accident prone'. Have you ever heard of them? I suggest you check upon it because it will be a great opening to show you the way of the mind. There are some people so constituted that they will lead themselves unto agony, to death beneath the wheels of a fast-driving vehicle, and they claim it was accidental ... they lead themselves to falling off of this and falling off of that ...

"Have you ever watched an individual under hypnosis?"

"I have."

"You then, sir, should know that the mind can be so suggested to that the individual loses all conscious awareness of another individual's presence if he is so suggested to forget."

"That is wrong; I have been under."

"How did you make out?"

"I was aware of the hypnotist all the time."

"If you will study a bit you will find out that you labored under the illusion that you were aware. Awareness is something very peculiar; in fact, an individual could suggest that you commit a certain crime ... I will prove to you, regardless of what your emotions are ... "

"As long as it is against his moral judgment he will not commit it."

"That is a lot of rubbish. If you go into the true form of understanding in hypnosis you will find it is a fiendish power in the hands of the wrong individual who truly knows the art. Have you ever heard of the state of lethargy, the state of collapse right down to the state of death? You need not take an individual down that far. It is extremely dangerous unless you know precisely what you are doing. However, a person in that condition has absolutely no volition of his own, and no moral responsibility or thoughts of it. He is completely under the dominating power of the other individual's mind."

"Have you ever been hypnotised?" inquired the guest.

"Not in my present state."

"Have you ever hypnotised anyone? You can't truly understand it, can you?"

"Yes, indeed, I can."

"I can; I have been hypnotised, and one does not understand it until they are under."

"It is a great point to be argued on ... objections are exceedingly good, because if two people agree there is nothing to talk about, so we do not argue or condemn, but we do sit and discuss."

"May I ask you a question?" said the guest.

"Do, please!"

"When it was said that the Indians would become better and more enlightened when they got Christianity, you said, 'Heaven help the Indians

if they get Christianity'. Do you mean Christianity as we teach it here, or the teaching of Christ Himself?" inquired the guest.

"Well, sir, this is a long story, but I shall come to the point as definitely as I possibly can. Let us go back over the history of man. There have been many Avatars or great Teachers that have come upon the face of the earth to the many races of man, down through the billions of years that the earth has been in existence, and man has been upon it. We do not care what your teachings today may be concerning anthropology and man's origin. We know, from observed facts, and from our having searched deeply into the past to bring these facts out and try to present them to those who will listen. Christ was one among these many great Teachers. Many of these Teachers, according to the records, lived and died in almost the same identical way ... virgin birth, twelve apostles, crucifixion ... What are we going to say about these things? We do not care to disappoint anyone's ideas or hopes or ambitions or dreams; we do not wish to do that. That is why we always say, do not believe what we are saying, go and find out for yourselves.

"There are many directions to go in when you are seeking life. So, when I mentioned Christianity, in regard to 'heaven help the Indians' should it be foisted upon them, we mean your mechanical churchdom. This that is taught from your million-dollar palaces called churches, while the people go hungry, while the people are kept in ignorance, this while you have wars upon the earth, while you slaughter one another wholesale, while you take one another in marriage and divorce one another. Love! What is love! What has Christ done beyond and above all the other Teachers that have come to teach man? He has taught that Love is the most necessary thing for man's growth, for his expansion of mind and wisdom. Christianity has taught man a lot of milkwash, sir. They have taught man how to hate his fellowman, because he is an Episcopalian, or a Seventh Day Adventist, or a Christian Scientist, or a Catholic or one of the many, many denominations. Hate - hate - hate, all up and down the line, sir. 'It is only by the laws of Catholicism that man can be saved ... by the blood of Jesus Christ ... it is only through the laws of Christianity, and its many little nooks that man can be saved ...' Do you think, sir, that this is right?"

"I am not prepared to say that it is or is not; but I know many practising Christians who live, to the best of their knowledge and belief, according to Christ and His example, who do not hate one another, who do not think of hate. I have the greatest respect for all the other denominations, and I believe that if I could bring myself to live as Christ taught I would be a benefit to others. It is rather disturbing to me to feel that what I have lived all my life is all 'milkwash'," replied the guest.

"Sir, I am indeed sorry, I indeed regret .. I greatly, greatly regret making any words that would cause one to feel that way, because that is not right; it is not decent; it is not what we come for. But, sir, let me say ... do what you have pursued in the past, from childhood, as long as you live. By it you are following the greatest teachings one can fol-

low. Let me say, it is not the teachings that count in anything, sir. It is how these teachings affect the individual in his intercourse with his fellowmen through life."

"I can agree with that," said the guest.

"Friends, it is not necessary for you to follow any certain pattern. It is how we feel it, and then how we extend it to our fellowman in what is called love.

"Now, to come back to virgin birth for a moment. As I got through saying a bit ago, it is true there can be a virgin birth. The virgin birth of Christ, or the man Jesus, was not virginity of the body of his mother, but that He was born in pure wisdom. Why? Because He had completed many life experiences ... He had been back upon the earth plane many, many times, and in that process of rebirth these many times He had learned to master Himself, and, therefore, He became Master of Life in general. That is what you are supposed to be doing. Did not He say, 'Even ye shall do greater things than I do' ... and yet man crams the churches and listens to this kind-of talk, and goes away not hearing what has been said, only hearing what most of the heads of the churches wished him to hear, that he is a sinner and is born in sin, and that there is no help for him except by the blood of Jesus Christ. Jesus Christ never made such a statement. This is the teaching of those that wish to hold you in bondage.

"You have the God within you. You have the opportunity of becoming Christ. Christ did not come here to atone for your mistakes. You must suffer through them and understand them, and understand life through them, for that is the only way you can become free. Vicarious atonement is one of the most atrocious things that man has been taught, because it has left him imagining he can sit idly by and can shove all his responsibilities for his acts upon another man who is quite innocent. It seems I have gotten back to the very thing I was glad to be away from ... preaching, preaching. I do not wish to lead you into my way of thinking.

"My friends, you are great. Man is a great being. And while this gentleman sitting over here, to whom I was talking concerning hypnosis, may feel that the Boy is under some kind of hypnotic spell, or may feel that in some way he is faking, he will have to find that out to the best of his ability. If there is any question I can answer for him in regard to what is going on, I shall be only too glad to do so, but I sense an extreme doubt in the man's mind."

"In regard to hypnosis, I learned about it because I was skeptical; now I know about it and I am content. I condemn no one about what you are doing. I feel that you, and everyone else, has the right to your own opinions."

"That is a very fine attitude to take, sir. While you may follow our way of thinking for a while, each one of us eventually chooses his own path, his own course, his own way. No man can show life to another man.

"He can only show his own illusions of life to another man. Whatever course you take, wherever you go in the physical world or out of it, it is your path, your life; you must live it. If you wish to make hell for yourself, believe me, you shall make it right here on the physical plane and take it with you when you come over to my side; and it is every bit as disturbing as the fire and brimstone hell that I taught, because there is nothing more tormenting than a mind filled with its thoughts of self-condemnation. Don't do that if you can avoid it. Look upon life, and all that happens, with detachment. Do not become involved. Live, but do not become part of what you live to such an extent that you suffer the consequences in physical and mental pain. Detachment is the key. Hold your emotions in check. Then you shall not suffer as much when you come over here. I think I shall go."

CONTROL: LAO-TSE:

"I am extremely interested in what you have been saying."

"Tell us what you think, Lao-Tse," asked Harriet.

"What I think is no more than what you think, my dear lady. It is no more worthy of being classified as the ultimate, the answer to a specific problem. As man seeks he finds; he finds nothing but what he seeks. Now, this is only my opinion ... I have to put that quickly before you get it into your mind that I am teaching truth ... It is extremely foolish to try to make another one see your aspect of God.

"I was called sometimes, by some ... and I am supposed to consider it a great honor, and indeed it is, but yet there is so much to say ... the Chinese 'Christ'. Hmmm; and it was said about me that I did not leave my mother's body for nearly eighty years. (Laughter) Now, perhaps, some of you will say ... "

"You should have been ripe by that time," remarked a guest.

"If you wish to make a joke of it, I could say in the same vein, that if that was so I must have been pretty well parboiled! (Laughter).

"Laughter is good; it relieves the tension. But to be serious, it is no more humorous or any less true than that this man called Christ was born of a virgin birth. By that I mean only this; it could be true, either one of the stories. Life is not the simple thing that we seem sometimes to think it is, eating, sleeping, working, eating, sleeping, working, learning the most trivial things so that we can eat and sleep and work better. Is the Virgin Birth of Christ, or my staying with my mother until they called me the Old Boy when I was born, are these any more amazing, any more wonderful, than this - the Boy's hand, which, for the moment, is my hand? This flesh ... let us for the moment look at the structure of the hand ... look at this (demonstrating by flexing and un-flexing the Boy's hands.) Think of the intelligence behind this that

caused this to come into being. Look into the face of a flower. Is it any more astounding, one than the other? Is there any greater or any truer answer to either one? These are the things you want to think about, my friends, when you start debating the possibility of rightness or the wrongness of someone else's God. It has often been said that your God could be my devil, and my devil your God.

"By what means did the amoeba come about?"

"One cell."

"One cell - one cell and -- but life! Life!"

"Plant life?"

"Life. It makes no difference. What is plant life? What is animal Life? What is insect life? What is human Life? Are they something different from one another? They are not -- only in form. Life is life, and all is alive. You may take matter, inanimate matter, and you may say, 'this is so different from me'. It is life, it is activity, it is motion, and that which moves has life. Your scientists take the atom, and they tear it apart, and they say 'now we have found what holds matter together' ... and what holds the matter together? And then, they search to find what holds the matter together that holds the matter together, and we are a little bit upset because we do not know what holds this matter together which holds the matter together. Man knows all these things already! Man must bring into conscious awareness what holds matter together. All that man truly understands - until he begins to exert himself toward the workings of life - all that he understands is motion, and he does not understand that. He knows that something moves, but what it is that moves, or who it is that moves it, he does not know; he does not know who the mover is.

"I do not know any more than you do. I do not show my intelligence; I only bring it up to point out the futility of objecting to another man's religion. If it makes him happy, if he finds equilibrium in life in it, if he finds contentment of heart, if he following that particular path he can help his fellowman, who is struggling along the way, whatever he worships -- it is God -- because it is all of the Great Mind."

(Comment: That, in itself, is tolerance, and tolerance is basic to the Christian teaching.)

"Sir, I will slightly object. May I disagree with that a little, just a little? We of the 'Inner Circle' do not like that word tolerance; we do not believe in the word tolerance. To be tolerant of someone is to barely put up with them; but to 'understand' them is to love them, and therefore understand them."

(Comment: A mother must be tolerant with her child?)

"Sir, she loves it. That is different than tolerance. We have objected to the word tolerance because if you will look into it deeply the

word means to tolerate, to stand, to bear, to bear with. We must not be that way; to be that way is to be irked inside. If you love someone, you understand them; you cannot love someone and not stand them. You can only love when you understand. I do not mean man and woman love, love of the body. I mean understanding of all things. That is why the Indian, for the greater part the Hindu, cannot kill anything, because he knows that everything is merely a physical manifestation of the Great Mind, and in course of time that physical thing will change its form and become something else, and perhaps will not bother him so much."

"Does that have something to do with the Law of Karma?" asked a guest.

"It is, sir. Karma means not committing a wrong act, but committing any act. Whatever you do, you are living by the law of action, and man must act. He cannot escape acting for a moment, for in that moment that he ceases to act he is truly dead. So by every act you are acquiring what is called Karma, cause and effect. Yes, sir, you agree?"

"Definitely. Karma is the Golden Rule."

"Exactly, sir. So, therefore, sin is also Karma, and therefore man can never stop what is called being a sinner, because sin means mistake, and everytime he experiences a particular act he is bound to make some kind of mistake. Man learns only by experience. If someone said to you, 'don't do that, it is not good', how do you know it is not good? You may see this other individual, or some other individual, do this particular act that you have been forbidden, and you may see bad results from it; so you say, I will not do it. And yet, sir, you might be able to do that very thing and have marvelous results, and find thereby equilibrium and happiness; and another man's sin becomes your justification and brings you heaven. Have you not eaten ... undoubtedly you have and have said 'I do not like that kind of food ... it makes me sick to think of having to eat that kind of thing.' And yet, another enjoys it, and eats it with great relish. So we come back to what is one man's food is another man's poison. What is one man's God is another man's devil."

"In regard to food, that is a matter of taste, or a matter of environment," stated a guest.

"Do you know of anything that is not, sir?"

"No, not of anything right off hand."

"Experience. Please, I will listen a moment to someone else talk."

"What about the heavy white mist that has developed in the Pacific to a depth of about sixty miles?" asked Meade.

"You will please to permit me to withdraw while I confer with some other members of the 'Inner Circle'. I may not come back to answer, but someone else may. Whatever God you love, may He be with you."

CONTROL: RAMON NATALLI:

"It is a pleasure to be here. I want to remark upon the great mist. Will you please wait until I collect my thoughts. That mist does not come from eruptions upon our earth. It comes from those that have been going on upon Mars. The rising of tons and tons of matter of the terrestrial Mars was not spewed in the sky for a mere sixty miles. There have been eruptions on other heavenly bodies also, including Venus and Saturn. Such mists have come to the earth before. Also, the blowing up of Krakatoa many years ago affected the atmosphere of many heavenly bodies."

"This mist contains a high percentage of salt, according to the analyses we have at the present," said Meade.

"Which would lend the idea that it came out of a volcanic sea action."

"That thought did not occur to me, but I thought it might come from a submarine sea action. Could you tell us anything about this? How it might have happened?"

"Sir, there are great, great salt beds on Mars."

"This body of vapor tended to cohere in some way?"

"Yes. Drifting earthward it followed its chemical affinity of salt water, the oceans of earth. I believe that the greater part of this mist hangs over your oceans?"

"Over the large areas of the Pacific. It seems to be breaking up at present. We have been having quite a bit of mist ... more than ever before."

"There will be other forms of terrestrial phenomena within the next few months."

"Can you say anything about their nature? Seismic disturbances?"

"Yes, and changes in the sun."

"In the sun?"

"Yes. Electromagnetic. They will create quite a few electrical storms."

(Here followed a short discussion about a current series of plane crashes, after which Natalli withdrew).

CONTROL: NOYA:

"I am Noya. How are you? How is everybody?"

"She is my daughter's guide," said Irene.

"Noya ... it means bird."

"Swift as a bird," said Harriet.

"Yes, but I haven't any wings like a bird."

"You don't need them, do you?"

"Thought is faster than wings, so why wear wings? That is intelligent, and very smart reasoning, isn't it? I am happy to see that your sister is so well."

"Thank you, Noya. I was talking to her today, and she said she felt so much better," stated Irene.

"We become panicky as soon as we think that something is wrong with us, that we are going to die ... many of us begin at that moment to make a bargain with God, the Great White Father."

"We are trained to listen to our physicians and surgeons, and to have much faith in what they say. I think they frightened her quite a good deal."

"Well, if I was of any little service I am very happy."

"She greatly appreciates it, Noya."

"Just to see the change come over her was good -- good payment for my efforts."

"What is wrong with any of you? Say, 'nothing' because (drumming with her hands on the table) I do not want to have to look. We used to do a lot of that (referring to the drum rhythms she is sounding with the Boy's feet) ... there is a beautiful rhythm ..."

"Better than our tap dancing," asked Harriet.

"You have neighbors? Well, then, I won't give out with my call."

"We would love to hear it sometime."

"You shall." (Noya follows with an Indian 'call' and drum rhythms with the Boy's feet, combined with most graceful motions of hands and arms.) "I haven't done that dance for a long time."

"What is it you invoked? Elementals, or spirits?" asked guest.

"Forest spirits; those little beings who live among trees and plants and rock."

"Nature spirits?" inquired Meade.

"They carry with them the breath of health.

"I was listening very intently to your talk on hypnosis, also about the Indians and Chinese people, and how the man says that these people suffer from disease and pestilence because they are superstitious."

"No - ignorant."

"Partially, I think you are right; but also not too right. Because if germs, diseases that man gets from his ignorance of what to eat or how to live .. if it were true, I mean that he dies from these different things ... then how is it that the Chinese people, living out on the boats, in the rivers, eating the worst kinds of things - they do not die? You will perhaps say, they have a certain amount of immunity. What is immunity?"

"The mind has to understand that they are not going to die before they become immune to it -- resistance," answered the guest.

"How is resistance built up?"

"Resistance is built up through the mind."

"Remind me to take that subject into consideration when I speak again. I think it may be growing a little late for some of you."

"Dr. Layne was asking about our friend who has leukemia. Could you give us any answer on this? Lymphatic Leukemia -- is there any remedy known on your side for it? inquired Irene.

"This is a disease where the lymph glands break down. The reason it is so difficult to cure is because the lymph glands are the ones that carry off the poisons, they counteract them and carry them from the body."

"Blood transfusions have been effective, but are becoming increasingly less so," said Meade.

"It does no good to do that, sir. It does no good. The lymph glands which carry off the waste have been destroyed; until these can be built up there can be no improvement. For the time I must confess not knowing what to do."

(Harriet mentions Dr. Krebs enzyme treatment, which is said to be effective in the treatment of leukemia.)

"I do not know about that system."

"It seems a very simple one, mainly diet," remarked Harriet.

"All of our troubles come from the blood stream, and from pollution of the blood stream. When glands of the body are not functioning right,

the blood stream becomes poisoned and loaded with poisons. Then there forms in the blood stream a substance called sludge. This in a short time fills the capillary veins, and then later the larger veins and arteries, until the entire body is more or less plugged, when nothing can get through to break the condition down."

"Wouldn't massage be a very good thing for that?" asked guest.

"Of course, it would help; but it would not be sufficient."

"Did you happen to go with Mark and me over to a certain man's house ...he was curing a cancer on the face of a woman?" inquired Irene, "I wonder if this man could help us?"

"I do not know your medicine man, but you take your friend to him, and leave him in the hands of the Great White Father.

"When one is in distress and needs aid, they turn all the rocks in their path to look for aid...including witch doctors. How often it is that a witch doctor cures where a medicine doctor fails to!"

"Very much, at times. Witch doctors go deeply very often... go to the cause...whereas our doctors treat the symptoms," said Meade.

"A witch doctor, it is seldom that he asks for symptoms from the victim, because one with an illness is much more a victim than a patient -- a victim of a peculiar set of conditions, of which I hope to be given the honor to talk to you further sometime. Good night." (Noya withdraws).

Ex c e r p t s f r o m
M A R K P R O B E R T S E A N C E

J u n e 2 2, 1 9 5 0

8:15 P.M. at 931 26th Street, San Diego. CONTROL: YADA DI SHI'ITE:

"When we get to understand one another, we get to love one another. That is love. Love is not passion; love is understand. When you have passion, you have passion and nothing else -- no understanding, no realization -- nothing but passion."

"Couldn't you have both?" asked a guest.

"Not for the moment. After that moment, you come back to realization and begin to live again. But that is the way of all life. I will speak more of that later. Now I should like, for a moment, to speak of this matter of the Moon Spirits, of which Dr. Layne was speaking."

"Yes, this is a communication which I was reading that was brought by O. Reynolds, and which has to do with elementals," remarked Meade.

"Yes, I know. The lady, Lillian Pond of Columbia, S.C., who is at the moment on the threshold of the young man's psychic world is quite young. When she left this physical-chemical world -- in an accident, I believe -- she was not at all prepared to go. The accident also conditioned her mind. In other words, she had very definite injuries to the physical brain, and she carried over the beliefs of those conditions from the physical brain into the astral world; and therefore she is now under the tutelage of elementary beings. They are as toys to her in one respect, as they keep her amused and happy until such time as she completely recuperates. Now she has momentary states of clear awareness.

"These nature spirits also bring energy and strength to the astral body, for they attend the astral body of an individual who does not understand life, to begin with. What attracts these little beings to flowers and plants and trees and rocks is the particular kind of light that these forms of nature exhibit from the astral side. Now, you only see the physical side of a plant, a flower, a tree -- but it has its real counterpart in what is called the astral body. And that is what attracts these beings. Seldom are they aware of the physical part of the flower or tree.

"When one sees these beings and makes an effort to approach them closer, one seems to scare them away; but it is not that one really scares them away. What happens is that the physical individual, in his moment of excitement over seeing these little beings, closes the psychic door or eye, and they seem to disappear. This, too, is the way of your discs or -- what do you call them -- 'flying saucers'."

"Do you mean the discs do not really go away?" asked Meade.

"Not always -- sometimes they remain but you are not aware of them because they do not stay in your dimension of matter. They, too, may be what is called 'excited' -- some of them. I do not know how you manage to think concerning this kind of phenomena, but we have repeatedly said they come from -- not the physical part of any terrestrial body, any physical part of the Earth or planets in your solar system -- but rather, from what is called the Etheric, or space; or perhaps you could better understand if I said the Fourth Dimension."

"We have studied seriously all that you of the 'Inner Circle' have told us, and we have written a booklet and many articles to spread this information to others. Do you think this is building up towards anything, or will these beings just withdraw?" inquired Meade.

"No, they will be with you for some time yet, for their work is not done. Your civilization has now reached its peak and you are now on the downward grade."

"Will they take it hard if war breaks out?"

"We most assuredly think so. During the early days of the First World War they made efforts to contact the pilots of your planes by what

you call 'Foo-fire', but it seems that man is not yet capable of understanding types of phenomena that he has not been trained to understand. If anything happens that is different from his early orthodox training, he immediately becomes lost or frightened."

"One of these discs lately has been describing a 'figure 8' -- our symbol of infinity -- could this be a signal to us?" asked Meade.

"Yes, indeed, and I think it would be a very wise thing to attempt returning these signals -- with colored lights. I would get any of your people who will not feel too foolish in doing it, to cooperate in some such thing on a hillside. So many somehow feel foolish in doing anything like this -- and that is why many do not say prayers -- "

"Before we lose sight of the subject, will you tell us of elementals, the so-called 'changelings' -- human beings who really belong to the elemental evolution but who apparently are drawn into the human body by mistake?" asked Meade.

"They are what is termed evolving out of the elemental world into -- tho' I do not like to use the word -- the human world, and the evolution of some comes rather suddenly and they find themselves out of their sphere before they are ready. Instead of following the path of ever-becoming, they have leaped over several planes of awareness, and so find themselves out of their sphere."

"Have we all come from the elementals?" asked a guest.

"No, no, no -- nor from the anthropoids or apes, either. Man has had many great civilizations upon the Earth -- long, long beyond recorded history that you have in what is called chronological time. Man has been taken completely off, wiped completely off the Earth-plane five different times already. This Earth upon which you live has been cast into outer darkness for many, many years, has fallen off its axis, and there have been such terrific activities of nature -- hmmm, words are foolish -- I cannot explain to you in words the kind of activities! Let us take what is called your Grand Canyon -- it is thought that perhaps all that great erosion, the wearing down of those great chasms, was caused by water .."

"Pardon me, but I noticed that you had difficulty with the pronunciation of 'chasms' first pronouncing it as Mark does -- "

"Yes, sir -- you see two minds are not better than one. We have the same difficulty in speaking to him clairaudiently; when he does not understand a term, we have to go back and use another word."

"But you speak words in a foreign tongue through him and he is able to articulate them."

"Yes -- because in the past he has had a very complete grasp of many languages. The mind of him can understand without what is called thinking. Now, when we work through him, we go through almost the exact procedure as would he, or the personality of him who occupies the physical body, if he was running his own machine."

"If you spoke to Mark in Latin and used the modern equivalents for technical terms, would he be able to do that?" inquired Meade.

"Yes, he would."

"But I thought you said he would not understand and would therefore reject it?"

"He would not understand what we were trying to say -- no. But he would understand the language, the tones; he would be able to repeat the terms in whatever language was used, like a parrot. Some months ago, you may remember, he was given a mathematical formula for the smashing of the proton which he did not in the least understand -- but he could see, so he could draw; and that was all that was needed. So we did not give it to him in words, but in pictures.

"Friends, there are many ways of breaking the crust of understanding, and each of us should try to break that crust with each other. If we fail with one crust, try another. Somewhere there is a soft side; nothing is completely invulnerable."

"I have been reading about the five civilizations wiped out, and I found that those people of sufficient mind to understand that which was coming had tried to warn the others -- and though they failed, these were able to project themselves into the new civilization, to be the builders of the new civilization that followed," stated a guest.

"Every civilization climbs to a certain peak before it meets disaster, and in some of these, the disaster that came to that country was of such a nature as to change the structure of the body of those people, bringing about what is called a mutation of the body. This was what brought about the resemblance to the ape, the Cro-Magnon. These changes were caused by gases and tremendous rays from interstellar space."

"Did you say that the anthropoids were one of these mutations of man?"

"No -- but the Cro-Magnons, and others, were the bodies of those who had suffered very violent mutations of some kind."

"Were these on the way up, or out?" asked Meade.

"On the way up, but they were driven down into savagery or bestiality. The anthropoids are a separate, distinct species, apart from man -- in spite of the resemblance of appearance. Now, of course, we do not suggest that you tell this to the university professors, the anthropologists, etc. -- or they may make some changes in you that you would not find pleasant!

"The same kind of thing happened in the case of your Grand Canyon: that section of the Earth was torn by great bodies from the sky. You will notice the different colors in the rocks -- that was caused by the tremendous heat in bringing this to pass. If all of these things had happened step by step, it would have taken more time than I care to mention."

"Did it happen quickly when these comets dropped on the Earth?" inquired Irene.

"It depends on what you call quickly. The storms came slowly -- periodically they came, as these bodies approached the Earth. Winds, rain and the quaking earth -- the earth being much loosened by the quakes. Now, we are not to suppose that the bodies of the comets struck the Earth and tore great chasms and then roared off into space, but rather that the approach of these bodies -- the tremendous pressure, along with the great heat, melting everything as it came, turning everything into mere ashes ---"

"Regarding the five civilizations wiped out -- would that, in the complete structure of the universe, would that have any bearing on the rise and fall of countries, such as the rise and fall of the Roman Empire?" asked a guest.

"All things, sir, have what is known as a cycle; all things reach a peak and start to decline. There are many reasons for all that happens. For one to say, 'This particular thing came to its end, or reached its peak on account of a particular reason,' -- no. But many little things lead up to the destruction or the becoming of a thing.

"Now, it is entirely foolish for us to think that these bodies in the sky have no influence over man, for they do."

"When a certain civilization reaches a peak and becomes smug and self-satisfied, is it to teach them a lesson that its downfall comes?" questioned a guest.

"Man brings his own downfall by being so sure of himself. He is really not being so sure of himself; he loses sight of the true inner workings of life and sees only the outer activity. While he is not aware of it, the inner starts to collapse, taking the outer with it..... But to go back to the effects of the planets upon man -- "

"Astrologically?" asked Harriet.

"Yes, and in every other way. All of these bodies have some form of effect upon the individual, the moon having the greatest of these upon the physical part of man. Some of you, I think, understand what I am talking about. The sun has a tremendous effect upon individuals -- the intensity of the heat at one time, for some; some feel certain rays from the sun that others do not feel. These may cause great agitation in the individual -- You didn't do it, eh? (This last remark directed to Irene who was about to sneeze, but managed to keep from doing so). You reached a peak and stayed there!

"Now, we have gone in so many different directions tonight that I hardly know where in the labyrinth I was. But when each individual feels or senses the effects of any outer stimuli, he feels it in his own particular way, and no one else is capable of comprehending what that individual feels."

"Is it the different chemical make-up of each individual that causes that?" asked Irene.

"Exactly -- there are very different chemical rays in each thing, human, animal, plants, rocks. These rays have a definite activity of breaking down or building up; and they may cause disease by breaking down. The sun is constantly affecting the physical body, through heat radiation, or radiant heat, of which it is made. Now, these suns are always attracting -- not only your own sun, but the many suns throughout space -- are constantly attracting to themselves more or less solid matter that they take into themselves and change by exploding the kernel or nucleus of the matter. They explode the matter. The essence of matter is heat radiation or radiant heat.

"Also, we must remember that the nucleus has an electronic field. One cannot say that the nucleus is something in itself, for it, too, is made up of parts, but they are so bound together -- not necessarily in density, but in structure, -- that the act of breaking up that structure creates and lets loose tremendous power or energy of a type the first flash of which would cremate you."

"The fission of the nucleus?" asked Meade.

"Yes."

"Is the fission of the nucleus always possible?"

"Yes, provided you can get the type of matter that carries the right octave of sound that will disorganize the nucleus of another type of matter."

"Is that theoretically possible for our science?"

"Yes, sir, it is -- but, sir, living itself is dangerous, so why speak of other dangers? But it is an extremely dangerous thing to do."

"Can you tell us of the Uranium atom, with regard to disintegrating the nucleus of other atoms -- is that possible?"

"Yes, it will -- for Uranium, on account of its weight, carries a very high octave of sound. The pressure used to project it at another atom has to be much greater than other what you may call matter bullets."

"It would have to be accelerated by something like a cyclotron -- beyond what our present cyclotron can do?" questioned Meade.

"Yes, you would have to go beyond what your cyclotrons can do now, but not what they will be able to do soon. Your scientists are on the verge of discovering the nature of all matter. In your Holy Book, it is said: 'In my Father's house are many mansions', and 'I go to prepare a place for you'. Out in space there are many mansions, and when man finds and settles, even to a small degree, another planet that is livable according to his physical and mental capabilities, then and then only will your Earth be destroyed completely."

"Are you speaking of man's doing this in his physical body?" asked Meade.

"Yes -- and I do mean another three-dimensional planet."

"You foresee such a thing?"

"Yes, I do -- and we of the 'Inner Circle' feel it is not too far distant -- though we do not like to speak of time, because the nature of our time is so different."

"Will there be a method of transportation between the Earth and the other planet?" inquired Dr. Cruikshank.

"There will indeed, sir."

"The atomic powered ship is already a reality," remarked a guest.

"If man is a reality -- which I assume we all are -- then everything is a reality. Now I must go, but before I leave I wish to say to you who are here with us for the first time, we of the 'Inner Circle' greet you and pray for your continued search for the understanding of life; for when you find understanding, you will find happiness." (Control withdraws).

CONTROL: PROFESSOR ALFRED LUNTZ:

"Good evening, everybody! Do you know, a very peculiar thing is taking place here -- an individual whose name was Cassius, a character in one of Shakespeare's plays, is here."

"Hath he a 'lean and hungry look'?" asked Harriet.

"Yes, indeed. You know, every now and then such a character pops up in a seance room, and there is no accounting for them. They are supposed to be only imaginary characters -- but there they are. What do you think of it, sir?"

"Do these characters that are strong thought forms over a long period of time become entities?" asked Meade.

"Yes, sir -- that is what I was hoping you would say. That is something we have to be on guard against at all times. This kind of impersonation is what is called a thought-form impersonation. When an author sits down to write, unbeknown to him, he is making thought-forms of a most tangible kind. It was not idly spoken when it was said that 'thoughts are things' -- they are. Man created himself physically by thought; and all the worlds in what he calls 'space'. To those of you who understand some of the deeper laws and teachings, you know that, with the aid of the Kundalini force, which is fire, the thought world can be made into a three-dimensional world."

"What kind of life can such an entity have?" asked Meade.

"It has all the life and intelligence of action that the author has placed in it, and continues to exist for some time."

"Does this help to explain the existence of the Gods?"

"Yes, sir -- to a very great extent. Man, through one form of imagery or another creates his gods and devils; and, after contemplating them for some time, if he knows not the inner workings, he believes that these have made him -- making him either evil or good.

"Now, I am quite well aware of the fact that what I am saying, to some of you, is not entirely pleasing. To those, I can only say, Try, try to find out more about yourself. Delve into life. Do not stand upon one belief; all beliefs must have a form of concreteness to them.

"It is said that your physical statistics can prove anything. So, you see, you have a wide margin indeed to prove to yourself your own beliefs. While you are doing so, do not forget to at least try to prove the facts of another's beliefs. You will come to the startling conclusion that what both of you believe is true. Therefore you have no argument whatever with one another. In that case, I think that an idol-worshipper and one who worships what is called 'the one and only living God' can go fishing together."

"It is taught in esoteric lore that a thought-form becomes ensouled and is really capable of answering prayer, etc. Is that true?" inquired Meade.

"It is indeed, sir. As I said, man creates his own gods and devils. And these are extremely real. Do not think for a moment that these are fantasies of the mind!"

"If the worship of Ishtar, Thione, Freya, and other deities were today revived, would they become living entities?"

"Yes, they would, sir. If man would only come to the realization that he is a creator! Unfortunately, he has been taught everything but that. He has been taught that he is a miserable sinner whom God has forgotten except that He finds pleasure in some of his beliefs of Him. If this were so, one would be driven to the belief that God is a petty individual waiting and watching for man's adoration. You have exactly the human ways of thinking that have created this God. The churches speak of this Being as though He were singular, as though He were Something really extended out here in space and time, who has a particular way of thinking apart from your way of thinking -- and that therefore He is wrathful, vengeful, and jealous of every little thing you do that He is supposed not to like.

"Now, cannot we reason this thing out together? If this being you call God made man, and He is the Creator and Knower of all there is to know, don't you think He knows what your every little movement is going

to be? Is it profitable to Him that He send man, or an individual man, into everlasting hell and damnation for committing a particular act? I know it is said by those who think along the orthodox line of the churches that God gave man a brain to think with, and therefore he is 'on his own.' He is supposed to have what is termed 'free will' -- to do or not to do. (Now, if this is boring you, please stop me. I don't like to be bored myself or to bore others -- but this is a serious problem.)"

"To us, the serious problem seems to be indeterminism. Is it just ignorance of law on our part?" asked Meade.

"I am afraid it is, sir."

"The law has no power; it is only a method of procedure... It enters into our physics too -- this indeterminism."

"That is like two or three balls being dropped from a height. We know they will bounce to a certain height, but we cannot say that they will always bounce in the same direction every time."

"We cannot predict the behaviour of anything, atom or man. We do not understand this," said Meade.

"Who was it who said that some can predict what may happen a thousand years or two thousand years from now, but cannot predict what a dog will do if you pinch its tail."

"Someone has said that if a million apes were given a million typewriters and allowed to hammer on them long enough, they would turn out 'Paradise Lost' by the law of chance."

"If I were to predict the actions of a three-dimensional object -- be it man or mouse -- and its staying in this form of activity -- I can only say that the nature of it lies in what is called the intelligence of that object. Now, man may suppose all he wishes, but it occurs to us of the 'Inner Circle' that even the atom holds within it a form of intelligence. It knows what its motion is to be. The human being feels that because he has a machine in his skull called the 'brain', that he is very exclusive in what he calls 'thinking', or the having of intelligence. But all things think -- all things, animate or inanimate; their thoughts lie along the pattern of their own individual nature. (It sounds as if I were giving off with a purge of words, doesn't it?)"

"Statistics, Professor!" exclaimed Meade.

"Yes -- when I was in the physical world I had much to do with statistics."

"Our statistics claim to give accurate predictions for large numbers, but almost nothing for the individual."

"There seems to be a paradox there, sir -- it is and it is not; I can and I cannot."

"We can predict that so many people will commit suicide in this city in the next year, but none can say whether John Smith will commit suicide.

"No, you cannot. Let us suppose there are 300 that are going to do it in a year. Can't you put up a sign saying, 'Now, you 300, don't do this!!' How would that work? But, my friends, this is really a serious thing to think about. How are we to determine, and what is determinism? How am I going to answer that when your probability sheets -- and this is probably why I cannot answer that -- your statistics show that only a certain number of people can answer that question, and I may be just beyond that number!

"Say you are walking in a jungle (and I hope you are not!), and two lions approach. Which is going to attack first? If you knew that, you could perhaps save your life. So you see it is a serious question -- this determinism. Or which of the cars in your congested traffic will hit you?"

"That reminds me of the story of the donkey that starved to death between two stacks of hay because he couldn't decide which to eat first," said Meade.

(notes missing)

"Again that -- that drives the atom into taking some action; it cannot too long hold out. So the law of determinism or indeterminism is not so much that as decision."

"We have gone a long way from Shakespeare, where we started this evening, Professor," stated Irene.

"Speaking of Shakespeare, Professor Luntz, I wonder if you would care to say anything about this Shakespeare-Bacon controversy that seems to be of so much interest to some Associates," requested Harriet.

"My good girl, it is not going to do too much good to speak of it, because there are already professors in universities who have long since decided they do not know who Professor (can I call him that?) Shakespeare was -- and they do not want to know, because they are wedded to a particular theory."

"We ask about it because there are apparently conflicting answers to the question from your side," said Meade.

"I will come to that again in a moment after I have spoken to some of those here." (To a lady who is troubled with a cough): "It seems to me you have a touch of bronchial asthma..."

(A guest asks about the results as he sees them of the Koch treatment which she took last winter, and the condition of her eyes).

"I believe that the trouble with your eyes was the result of a blow on the side of the head received at a youthful age -- either by a fall or a blow struck there. I rather believe it was the latter."

"Could it have been pre-natal?" inquired the guest.

"It could, but I do not believe so, from what I see of the condition of the optic nerve."

"Is the Koch injection still active?"

"As a rule, it is active for about $2\frac{1}{2}$ years, and it is still quite active in you. Are you having trouble with your kidneys?"

(Guest mentions having dizzy spells, and Prof. Luntz recommends the taking of celery juice, large quantities of it, and reminds that if she takes vitamins, she must also take minerals with them; otherwise the effects may be more harmful than helpful. Advises her against drinking city water, because of ash content that is not good for kidney condition, etc.)

Remainder of meeting was concerned with individual physical problems of those present.

* * *

